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"He shall speak peace unto the nations: and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-da

An International Review of Christian Progress

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Mildred Cable

CENTRAL Asia! In the early days of the year 1897 I stood in the doorway of the mud-brick house which was my home in Inner Mongolia, and as I gazed across the plain surrounded by high, bare hills, a great desire seized me to follow in the steps of my great predecessor, James Gilmour, by becoming an itinerant medical missionary to the scattered population of Central Asia. To a limited extent my dream was being realized when bandits and Boxers brought our work to an end.

Mildred Cable played a prominent part, not only in pioneering in Central Asia, but in stimulating interest in that great area. The World Dominion Movement did much to put Central Asia "on the map," and this brought us very closely into touch with Mildred Cable, who, with us, was deeply interested in indigenous principles. I can think of no better advocate of these principles than Mildred Cable.

I often think of a story she told me of her and her companions' reception in far-away North-West China, where they found a Chinese church, ministered to by a mission-trained Chinese doctor who introduced them to the Sunday morning congregation. In his introduction he thanked God for answering prayer by sending not just one but three ladies to help them. He so worded his welcome as to emphasize their attitude as helpers, without any trace of desire on their part to exercise the control which some missionaries were inclined to claim. He was glad, he hinted, that they were experienced ladies, and not likely to be lost to the work through matrimonial complications! As Mildred Cable spoke to me of this welcome which, through lapse of time, I am recalling but dimly, I compared her indigenous attitude to that of a missionary who expressed regret that he and others had not gone to that virgin field where, he said, he would *allow* the Chinese to carry on the work in their own way. The word *allow* revealed at once the non-indigenous mentality which characterized, and still characterizes, some missionaries.

Thus Mildred Cable was attracted to us and we to her by the indigenous principles which we held in common. She often spoke of the spread of Communism by methods which, if zealously followed by Christians universally, would mean a much more rapid spread of the Gospel. In a conversation with her on this subject I used the phrase "gossiping the Gospel." Miss Cable seized upon this, and widely and enthusiastically repeated it. Would to God that every Christian would seize the idea and become a living witness to the power of the spiritual in these days when the spread of materialism is debasing mankind.

Our heroine is now in heaven, and has met the host of pioneers who have loved and lived for Central Asia. I like to think that her Divine Master is giving her something to do for Central Asia.

T. C.

WORLD DOMINION

and

The World To-day

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EDITORIAL

The Christian Family

WORLD DOMINION has received articles on the Christian home movement from areas as far apart as the Gold Coast and Japan. It is hoped that other articles on this subject will be forthcoming from other areas; much work has been done in connection with the Christian home movement in India and the Philippines, and there are the beginnings of such movements in the West Indies and in other parts of Africa.

Of the need for such movements there can be no shadow of doubt, for a twofold reason: Christianity has acted as a destructive force as well as a creative spiritual one. As a destructive force Christian individualism has helped to break up tribal society in Africa, to cause men to be ejected from the joint family in India, to loosen family ties in China. Where Christianity has come to terms with the tribal system in parts of the South Pacific, as in Samoa, it is sometimes argued that the tribal system has absorbed Christianity rather than the reverse.

This is not to dispute that there have been other more destructive forces operating against the close cohesion of family life. Commerce, the evil inheritance of slavery, industrialization, world wars and local wars have all weakened the family not only in Africa, or the South Seas, or the West Indies, but in Western Europe and North America as well.

Nor need we be unduly perturbed about some of these manifestations. History and anthropology provide innumerable examples of the immense variety of family life. To fix on one particular instance as sacrosanct, for example, family life as it was said to exist in Britain in the reign of Queen Victoria, is to do injustice to the vitality of other forms of the family. Few of us would have found the particular organization of family life in the first century A.D. to be entirely congenial. The family is an institution which has undergone great changes and will doubtless suffer equally great changes.

Nevertheless the Christian Gospel is a family Gospel in more senses than one. It is committed to the central belief in the revelation of God's fatherly love in the life, death and resurrection of His Son, Jesus Christ. These words are metaphors, the best known and most accurate over two thousand years, but they are more than metaphors. Starting from the analogy with human fatherhood

we arrive at the belief that all human fatherhood is named after the Fatherhood of God. The Christian family is therefore deeply rooted in the Christian faith.

The Christian family is also an integral element in Christian witness in two ways.

In the first place, it is a witness within itself. The Christian family is and has been the great training ground in the Christian faith. Christian families may not be ideal; they may indeed be areas of great tension between different generations and between youngsters of the same generation. For this very reason they are places where Christian faith and love and hope are both caught and taught, and also where these qualities are first exercised. Forgiveness, both being forgiven and forgiving, is learned in the arena of family life. The serious danger we are in to-day is that in many areas this appears to be ceasing to be true and Christian faith comes as something utterly strange to those who have not known it in family life.

The Christian family is, in the second place, the great witness to those outside the faith. Here again is something which has been proved even in the " post-Christian " West, in Africa and India and elsewhere. The part played by missionaries' homes in evangelization, though it has sometimes been exaggerated and sentimentalized, is nevertheless real. Anybody who has experienced its reality for himself or has seen its influence on non-Christians must bear witness to its grace and truth. It is one of the saddening features of the contemporary situation, because of its inflation and insecurity, that this evangelistic outreach may be no longer possible in some areas.

FOR those who are concerned with the application of indigenous principles, this emphasis on the Christian family is of great importance. If the Christian faith is to be rooted in the soil, to show forth the fruits of such rootage, there are two places where such rootage can take place, in the family and the local congregation. They are interdependent, since a congregation which is a collection of individuals with no strong sociities, has no rootage in the soil while a family which is not playing its part in the local congregation is failing to make good its witness to fellow Christians and to the world. These principles need to be learned afresh in the West and the East, if the Church's witness to the Divine Family is to be real and effective.

The concern with Christian home and family life is therefore a movement which deserves every encouragement, both for its immediate benefits and its contribution to world-evangelization.

E. J. B.

The South African Tangle

J. F. Scutt

SOUTH Africa is much in the public eye these days, but there seems to be a good deal of onfusion in the minds of many to what really is happening there, nd what the "constitutional crisis" which our newspapers have told is about. "What is all the ouble?" people in this country e asking, while some who have ever visited South Africa are even erplexed as to who the "Colured" people are. "Are they not fricans?" some are asking. Isn't e crisis because of the way in hich educated Africans have been eated? Questions such as these emand a very clear and simple xplanation so that those who take me to consider and to pray over e tremendous problems of that nd, rent by racial hatred and stress, may know how to face the tuation intelligently.

Who are the "Coloured" people South Africa? Before we answer at, perhaps it will help us to have general picture of the multi-racial opulation of the country.

According to the latest statistics the Race Relations Institute, the gures are estimated at eight and half million Africans, at various ages of development, approximely two million of whom are in e cities, three million working European farms, and over three illion in the Native Reserves; a oloured community of approxiately a million; 350,000 Indians, nety-five per cent. of whom are uth African born, and two and a lf million Europeans of varied igin, rather more than half of hom are Afrikaans-speaking. All these races live in close interdependence in the same country.

Now, who are those "Coloured," of whom there are about one million, the majority of whom live in the Cape Province? In his book entitled *The Cape Coloured Franchise,* L. M. Thompson gives this account of their origin:

> "They fell into two distinct categories—the so-called Hottentots and the slaves. The Hottentots, formerly a primitive people who had occupied much of the land, had lost their land and their stock and with them their economic self-sufficiency. They had also become biologically mixed through the absorption of European, slave and Bushman blood. Some of them had withdrawn beyond the northern frontier of the colony, where they had contrived to maintain a semi-independent existence until the second half of the nineteenth century. The majority had remained in the colony (Cape Colony, as it was then called), and became incorporated in the colonial economy, not merely because they lacked an alternative means of livelihood, but also because the European stock-farmers valued their labour services."

So we can best describe them as a mixed race of no one distinct origin, but for whom White civilization is to a large extent responsible, and who live usually in different districts from the Africans, and are subject to different laws. This is the community whose problems have found a place in our newspapers, and whose troubles are so greatly distressing all lovers of Africa.

What is it that has caused such alarm and anger among these people? It is, in a few words, the deprivation of one of their most treasured privileges—a franchise system similar to that of the Europeans, which for many years they have enjoyed.

As far back as 1908, just before the Union of South Africa came into being, it was felt by many leading politicians that this privilege should be safeguarded, and at the National Convention of that year, held in Durban, resolutions were passed which eventually formed the basis of certain clauses of the South Africa Act, which read thus:

"Parliament may by law prescribe the qualifications which shall be necessary to entitle persons to vote at the election of members of the House of Assembly, but no such law shall disqualify any person in the province of the Cape of Good Hope who, under the laws existing in the Colony of the Cape of Good Hope at the establishment of the Union, is or may become capable of being registered as a voter from being so registered in the province of the Cape of Good Hope by reason of his race or colour only, unless the Bill be passed by both Houses of Parliament, sitting together, and the third reading be agreed to by not less than two-thirds of the total number of members of both Houses. A Bill so passed at such joint sitting shall be taken to have been duly passed by both Houses of Parliament.

"No person who, at the passing of any such law, is registered as a voter in any province shall be removed from the register by reason only of any disqualification based on race or colour. . . .

"Parliament may by law repeal or alter any of the provisions of this Act; provided that . . . no repeal or alteration of the provisions contained in this section . . . shall be valid *unless the Bill embodying such repeal or alteration shall be passed by both Houses of Parliament sitting together, and at the third reading be agreed to by not less than two-thirds of the total number of members of both Houses.*"

It is these clauses that have been at the root of the present trouble in South Africa.

UNTIL last year these franchise privileges still belonged to the Coloured community, but by the passing of the Separate Representation of Voters Act No. 46, the Coloured voters were removed from the ordinary voters' roll (of Europeans) and placed on a separate roll, giving them the right merely to elect four representatives to the House of Assembly and two to the Cape Provincial Council, while a European Senator nominated by the Governor-General would represent them in the Senate. This means that in the House of Assembly over a million Coloureds would be represented by four members whereas the European population of two and a half million would have 156 members, which in itself constituted a grave injustice, and would obviously lead to bitter resentment.

Added to this, the Act bringing this into force was passed by the South African Parliament without the two-thirds majority declared essential in the entrenched clauses of the South Africa Act of 1909 which have already been quoted.

This very naturally aroused the anger of the Coloured community and last August four Cape Coloured voters appealed to the Supreme Court, contesting the validity of the

1951 Act, seeing that it conflicted with the provisions of the Act of Union which had until then safeguarded their franchise privileges.

IN March the Supreme Court's verdict was given against the action of Parliament, and in favour of the Coloured people, creating the constitutional crisis reported by our newspapers, which has still to be settled in a way that will satisfy all races living together in South Africa.

L. M. Thompson summarizes the position in these words:

> "There seems no doubt that to override the entrenched clauses would be to ignore the historic nature of the South African constitution as a compact between autonomous communities, to destroy the public confidence in the efficacy of political guarantees, to invite the enquiry whether the Union is sustained by anything which is durable, and to create a precedent which may have the most far-reaching and unexpected sequels."

That precedent has during the past few months been created, and time alone will reveal the unexpected sequels.

"But how does all this affect the Africans?" is a question often asked. And since the Africans represent so large a majority of the population, their reaction is important.

The present crisis does not affect them *directly*; for they were long ago deprived of franchise rights by the passing of the Representation of Natives Act of 1936, by which since that year they have only been allowed to send a few European representatives to the two Houses. But the African is *indirectly* affected inasmuch as the new situation has increased his feeling of insecurity, the more so as his representation in the House of Assembly has been repeatedly threatened lately. He is asking himself: "If the Coloured community is losing more of its rights, how shall we Blacks fare?" He is confronted with frustration and disappointment, yet has an ever-increasing desire for progress and self-expression, which his close contact with White civilization has inculcated. His attitude was recently voiced by a well-known African chief in Natal at an Advisory Boards' Congress held in Durban, when he said:

> "White authority in South Africa must face facts—and by White authority I include not only the Government and Parliament but the White electorate.
>
> "He must abandon his desire to remain master over the Black man for ever. He must not allow fear to benumb his thinking and action.
>
> "We as Africans are determined as never before to help the White man to fulfil his mission in Africa, and to some of us we see this mission fulfilled along the line of *partnership* in the Union. . . .
>
> "If we agree, as we must, with that great democrat and liberator, Abraham Lincoln, that 'All men were created equal,' we must relentlessly oppose all forces, whether external or internal within our own community which cause or perpetuate inequality among men anywhere. We must never allow anyone to stand permanently between our people and freedom.
>
> "In the final analysis what is important is not the preservation of the White man nor the preservation of the Black man but the establishment and preservation in the Union of the best way of life, based on the principles of Christian civilization, and these include freedom—

so that whatever humans occupy this land shall enjoy happiness and freedom."

Those words are of special significance when we think that they came from the lips of a leading African, and probably express the thoughts of many of the educated Africans of the present day.

What is the answer to Africa's problems? Can the African and Coloured and European communities live together in unity and peace?

Quite apart from the political side of the question, the answer undoubtedly lies largely in the quality of our missionary effort in the time that remains to us. Have we lost the sense of urgency that once dominated our missionary output in Africa? Has it been swamped by the crying demands of education, hospitals and social welfare? Are the words of Senator Brookes, written some years ago in his searching book, *Colour Problems of South Africa,* true to-day? "It is claimed by many penetrating critics," he says, "that the heart of the whole missionary effort—zeal for individual conversions—has somehow escaped, that with all its faults the older movement had a passion for souls which has become a gentle sentiment among the newer missionaries rather than a consuming fire."

A prominent African evangelist, when asked recently what he considered to be the hope of h country, replied without hesitatio "Christ, only Christ. Only He ca solve our country's problems. An with His help, it is we Africans wh can best evangelize our people."

All these are signs pointing t the fact that the door of eva gelism by the missionary is slowl closing, and that the future c African evangelistic effort will li increasingly in the hands of Afr cans, so that it is our job a missionaries, as never before, t seek, through our Bible college teachers' institutes and schools, t train truly Christian African me and women, and to place mo and more responsibility in the hands, while we stand aside t counsel and help them, making our aim to become, not a indispensable factor but a suppo that is being so gently but steadil withdrawn that when the tim of complete withdrawal eventu ally comes—as it most surely wi —there is no sense of calamity bu a confident shouldering of th burden by Africans prepared b God to carry on the work that H gave the missionaries the privileg of beginning.

May God deepen our sense c urgency and quicken our effort whether in person or by ou prayers, to train the leaders of th future, that they may be suc established Christians that the be and only lasting solution to th perplexity and tangles of storm tossed Africa may be found.

¶ *A human problem in a potentially explosive area*

The Good Samaritan in the Near East

S. A. Morrison

THERE has been a marked awakening of interest in the problem of the Arab refugees during the past few months, particularly in the United States of America and Great Britain. This deepening concern for their plight has been due in no small measure to the Conference held in Beirut in May, 1951, under the joint auspices of the International Missionary Council and the World Council of Churches. What, perhaps, is still more significant is the fact that with increased knowledge of the situation, there has come also a quickening of conscience and a sense of responsibility for the largely unmerited sufferings of the refugees. People are now asking anxiously about the hope of a solution.

At the sixth meeting of the General Assembly of the United Nations in Paris, after a somewhat acrimonious debate, approval was given in January of this year to a three-year plan for the relief and rehabilitation of the refugees, to date from 1 July, 1951. The United Nations Relief and Works Agency for Palestine Refugees in the Near East was authorized to spend on relief (which includes medical, welfare, and educational services) a sum of 27 million dollars during the first year, 18 million dollars during the second year, and 5 million dollars during the third year, making a total of 50 million dollars in all. During the same three-year period a sum of 200 million dollars was to be spent on finding work and homes for the refugees in neighbouring Arab countries, without prejudice to their ultimate right to repatriation and compensation.

In the minds of those who are in daily contact with the problem of the Arab refugees this programme at once raises a series of questions. In the first place, will the constituent members of the United Nations be prepared to contribute a total of 250 million dollars for the refugees during these three years? There may be good reason to anticipate a more generous response from the nations of the West as the conviction grows that the Arab refugees were in large measure the victims of a policy for which they had only a minor share of responsibility.

A more problematical question is whether the Arab governments, the citizens of the Near East countries, and the refugees themselves, will be ready to collaborate in the implementation of the plan. The only countries of the Near East in which re-settlement on a large scale is economically possible are Syria and Iraq, and there is as yet no conclusive evidence that either of them is prepared to admit for re-settlement large numbers of Palestine refugees now living in other Near East countries. Between the refugees and the inhabitants of these countries there are signs of continuous tension, aggravated in some cases by economic competition between the refugees who receive rations from UNRWA and the local unemployed who receive no such aid. As for the refugees themselves, the majority—at least in the camps—

cling tenaciously to the hope of repatriation, and repudiate out of hand all projects for re-settlement elsewhere. This attitude will almost certainly continue to persist until a political settlement makes clear how many will, in point of fact, be allowed to return to their homes. Theoretically, the endeavour to separate the question of the settlement of the refugees from that of a political settlement of the Palestine problem, and from the economic rehabilitation of the whole area, has much to commend it, but whether in practice the separation can be maintained has yet to be proved.

ONE of the primary duties facing the Christian Church at the present time is to help to create the psychological climate in which negotiations for a political settlement might have reasonable hopes of success. Hitherto Christians have only too often shown themselves partisans of the one side or the other. Some can only remember the injustices inflicted on the Jews by anti-Semitic policies in Europe, or interpret the Zionist movement in terms of Biblical prophecy. Others have their eyes open only to the wrongs done to the Arabs by the Western Powers, the United Nations, or the establishment of the State of Israel. The pressing need of the moment is for Christians to exercise their ministry of reconciliation by seeking to understand and appreciate both points of view, by acting as interpreters between both parties, and by endeavouring to break down those barriers of misrepresentation and misunderstanding which keep apart not only the Arabs from the Jews but also the Arab nations from the West. The main hindrances to peace in the Near East at the present time are psychological rather than political or economic.

There is good reason for belief that the situation in the Near East is not only critical but potentially explosive. Revolutionary forces of discontent are emerging which threaten to submerge in chaos and anarchy the already unsatisfactory state of political and economic instability. No purely military measure, such as that envisaged in the Middle East Command, can check the spread of Communism. To be really effective the Middle East Command needs to be carried to its logical conclusion so as to include a political and economic pact, designed to put an end to those conditions which provide a seed-bed for Communism. Merely to let things drift in their present course is to court almost certain disaster.

Pending such an over-all settlement of Near East problems the condition of the Arab refugees continues to deteriorate. Winter storms of abnormal severity have torn hundreds of their tents to shreds and undermined their mud huts. After four years of anxious waiting, many of the refugees have exhausted the financial and other resources they brought with them when they fled from their homes. Not a few have sold everything they possess. Their clothes are now reduced to tatters. The ration of 1,700 calories a day supplied by UNRWA is inadequate to maintain vitality. In certain areas tuberculosis is spreading. What is worse, morale is deteriorating. Here one finds apathy; there bitter resentment against the United States of America, Great Britain, the United Nations, and the Arab governments, all of which are accused of

responsibility for their plight. Little wonder that many speak openly of turning to Russia and to Communism for help.

The timing of the Beirut Conference has, in the event, proved to have been most opportune. At the time when the needs of the refugees have become most acute the Christian Churches have been stirred to a new sense of responsibility towards them. Gifts in money and in kind are being sent to the Near East on a much more generous scale than before. While all would agree that the resources of the Christian Churches and of the Christian voluntary agencies working among the refugees cannot compare in magnitude with those of the United Nations and its accredited agencies, few would question the fact that the Christian agencies are providing a most valuable supplementary service, performing their tasks more economically, possibly more efficiently, and certainly with greater spiritual dynamic, than the agencies of the UN.

The services now being rendered to the refugees by the Christian voluntary agencies acting as independent organizations, or through co-operative planning under the auspices of the Near East Christian Council's Committee for Refugee Work, cover a very wide field. Hundreds of bales of new and second-hand clothing, blankets and bedding, have been received for free distribution throughout the area, as well as large consignments of food for milk centres, soup kitchens, and supplementary feeding centres. Relief in the form of money or goods is given to specially needy cases. Missionary hospitals, subsidized by UNRWA, have assigned the whole or part of their bed capacity for the reception of refugee patients. Educational facilities have been provided for refugee children, either by their admission at reduced fees to existing Christian schools, or by the provision of scholarships for them, or by the opening of special schools in areas where no Christian schools existed. Recreational activities, vocational training and courses in preparation for home life have been arranged for adolescents, and literacy campaigns for adults. Social workers have been appointed for case-work among the needy and for developing community leadership. Sewing classes have been started for women, boys' clubs organized, and cottage industries established. Joint teams of foreign and national social workers have been appointed to open up work in areas where previously the Christian voluntary agencies were not represented. Each month new opportunities for service are discovered as the needs of specialized groups, such as the aged destitute and juvenile delinquents, become better known.

IN one field in particular the Christian voluntary agencies have a unique contribution to make, and that is in the training of leaders. The NECC Committee is sponsoring this summer three Training Courses for Teachers, one in Beirut, the second in Ramallah, and the third in Gaza. The programme will cover not merely technical training in individual subjects like Arabic or arithmetic, but also lectures and discussions on the educational background of refugee schools (questions of school discipline, administration, health and child psychology), and on the relation between the school

and its environment. There will be opportunities also for spiritual refreshment. To these Courses will come both teachers in the schools conducted by the NECC Committee and those in UNESCO schools. Similarly, plans are well advanced for the training of social workers, whether those supported by the Christian voluntary agencies or those in the service of UNRWA. The importance of these training courses cannot be exaggerated in view of the deterioration of morale among the refugees. Teachers and social workers are in key positions to direct the thinking of the refugees into constructive channels, to expose the fallacies of Communism and to help them intellectually and spiritually by providing them with useful activities.

By its terms of reference UNRWA must confine its services to "official" refugees, i.e., to those who have fled from their homes. It must not be forgotten, however, that there are thousands of persons in West Jordan and the Gaza area who have never left their homes, but whose condition is as pitiable as that of the official refugees. Technically they do not qualify for assistance from UNRWA. For these "economic" refugees the Christian voluntary agencies are providing relief, clothing, education and medical services within the limits of their budgets.

The Christian voluntary agencies, with their restricted resources, will never be able to embark on large-scale schemes for re-settlement. They can, however, and do, help individuals who want work, by making loans to them on easy terms. There is not the same unwillingness to consider re-settlement in the case of the refugees now living in towns and villages, who constitute about sixty-eight per cent. of the total number.

In all their activities the Christian voluntary agencies follow the principle of help to all according to their need, and not according to their creed. Moslems and Christians alike receive their aid. A unique opportunity is thus offered to show forth the spirit of disinterested Christian service.

Very cordial co-operation prevails between the many Christian groups engaged in service to the refugees. Lutherans, Anglicans, Presbyterians, Congregationalists, Mennonites, Quakers, all work happily side by side. On the NECC Committee, and on its Area Committees, sit representatives of the Greek Orthodox Church, so that close collaboration is maintained with all the Churches.

WITHOUT the help and co-operation of UNRWA, the Christian voluntary agencies would find it difficult, if not impossible, to carry through their programme. Usually a representative of UNRWA attends the meetings of the NECC Committee and its Area Committees. Steps are now being taken to revive the Central Co-ordinating Committee, which brings together not only the seventeen agencies associated with the NECC Committee, but also the Pontifical Mission (the Roman Catholic organization for refugee relief) the Middle East Relief Inc. (largely an Arab-American organization), the Near East Relief, and the Save the Children Fund.

In short, through the service to the Arab refugees the Christian Churches have an unrivalled opportunity of reproducing on an ecumenical scale the work of the Good Samaritan in the Near East.

Adventurers for Christ in the New Hebrides

H. M. Bell

In sending the following article the author wrote: *"My apologies for lelay, but hurricanes, volcanic activity calling for evacuation of most of Ambrym, in which we took part, and a host of tasks clamouring to be done, nade it almost impossible for me to do much clerical work. I was too ired at nights to put my mind to anything. . . . Even this has been ather hastily done, but at least it is accurate."*

'PUT the ships' heads where they like," ordered Quiros as he left Santa Cruz in his vake, "for God will guide them as nay be right!" And so by such n aimless course he brought his curvy-ridden ships to the New Iebrides, the first contact with hese islands made by Europeans. That was in 1606.

As the mountains of Santo rose ut of the sea, green-mantled with ush jungle, they must have been gracious sight to sea-weary eyes, olding promise bounded only by he imagination. It seemed to these earchers after *Terra Australis* that Providence had indeed guided them o the discovery of that great southrn continent posited by the mapnakers of that time, described by hem as "an exceeding rich gold ountrie and fair land of diamonds nd precious stones."

They sailed into the Bay of St. ames, as they called it, and there edicated the land and its people o the Church and to Spain. To ne land itself Quiros gave the name *ierra Austrialia del Espiritu Santo,* n honour of the King of Spain, vhose dynasty was the House of Austria, and in honour of the Holy pirit. The river which enters the ea at that place they named ordan, and the settlement New erusalem. The settlement had a hort life: five weeks and back the ships went to Peru, but storm and mutiny combined caused separation of Torres and Quiros, the former going westwards through Torres Strait and the latter sailing by way of Mexico to Peru.

Reporting to the King of Spain, Quiros in wildly extravagant language described the size and fabulous riches of the new land, forgetting to mention the malaria, the trouble with the natives, the fish which poisoned him and many of his men, in fact omitting to give a reasonably accurate description of this land which he had discovered. Quiros, in his publicity campaign, could have given points to Hollywood's most imaginative publicity agent.

With the departure of Quiros and those who accompanied him the group of islands of which they had seen only the largest sank back into obscurity for over a century. Bougainville was the next to sight them, and, sailing amongst some of the northern islands, he named them the Grandes Cyclades. But they were really put on the map by Captain James Cook, who, in 1744, explored the Group thoroughly—no mean feat in a square-rigged vessel in uncharted waters which abound in coral reefs. Scotland must have been much in his mind as he cruised this part of the Pacific, for to the group of islands

he gave the name New Hebrides, a name by which they are still known. And to the south-westwards of the New Hebrides, he discovered a large island which he named New Caledonia, now a French possession.

THE islands form a Y-shaped group, running roughly north-west and south-east, lying between 14 and 21 degrees south latitude and between 166 and 170 degrees east longitude. They are almost all volcanic, mountainous, clad in the various greens of heavy tropical jungle and richly productive. This very considerable capacity to produce is largely untapped, save for a number of coconut plantations and a negligible area under cocoa. Native gardening is primitive and severely restricted by immemorial habit and the lack of enterprise, plus disinclination for work.

Despite the lapse of over two hundred years since Cook lifted the group from the mists of obscurity, the New Hebrides are not widely known of men. The late Rev. M. Frater, missionary on the island of Paama for forty years, whilst on furlough in Melbourne was asked by a tradesman where he came from. "The New Hebrides," Mr. Frater replied. "Ah," replied the tradesman, "I thought so by your accent!" Even the postal department once sent a letter to the Hebrides off Scotland. But it ought to be known by the Christian Church because of the gallant epic of missionary labour over the course of the last hundred-odd years.

The people of these islands are mostly Melanesian with here and there Polynesian admixture, and with one or two pockets of almost pure Polynesian. They are a naturally indolent, happy-go-luck day-at-a-time folk. Certainly the are not the child race of popul thought, but children only in regar to white man's ways. They ha their own customs and culture, a as human as we, and as adult many ways, with the same frailti and passions and inclinations whic constitute the source of sin in the as in us. Nor are they deceived to the white man, but have hi summed up pretty accurately.

First contacts with white me were all too often tragic, but the are lighter touches, as, for instanc in the way a very old man a fe years ago told of some white me coming ashore at his place for t first time. In pidgin he told how one native smelt the cloth of one of the white men, the pulling a face, he said, "White ma him he stink too much." Objecti to native body odour as ma whites do, an anecdote like th rather takes the starch from us.

The Christian faith is link with the New Hebrides since fi the foot of European man i pressed itself on the gleaming san of Espiritu Santo. The winning the natives to Christ was t avowed and settled intention Quiros. This was the real drivi force within his heart, the cau which nerved him to breast t wide Pacific with scurvy-ridd ships, discontent and thirst spectres to haunt the entire voyag lashed and beaten by storm blistered and tortured in calms.

Armed with the Pope's blessi and with 300 men, amongst who were missionary priests, Quir burning with zeal for the fai sailed from Callao to spread t light of the Gospel. In that va continent which he believed lay the Pacific were unnumber

housands of people living in heathen darkness. Nothing now remains of that brave enterprise save one or two Biblical names.

Cook's opinion as to Christian missionary work in the Pacific slands was: "It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice." Cook was a great navigator and seaman, but how ittle he knew of how the love of Christ constraineth those who believe in Him. And, strange to say, it was the reading of Cook's accounts of his voyages that nspired William Carey and the Countess of Huntingdon to think of the introduction of Christianity nto the South Seas.

Yet the Christian Church was slow in moving to the fight against entrenched heathenism. That very ambition and avarice to which Cook referred was first in the field. Blackbirders, sandalwood traders and whalers, with few exceptions, nscribed their actions in blood and misery, counting human lives and human relationships as of no account in comparison with profit. One instance will illustrate the sort of thing which was all too common n those early days of the white man's intrusion into the New Hebrides: A vessel named the *Carl* enticed natives alongside, upset the canoes, then sending boats amongst them hauled aboard all they could lay hands on, thrust hem into the hold and closed the hatches. Half insane with fear hey screamed and fought, whereon he crew of the *Carl* fired shot upon hot among them, killing and wounding seventy. In the morning they threw dead and wounded astened together into the sea.

Christianity came again to the New Hebrides in 1839 in the person of John Williams, of the London Missionary Society. He and Mr. Harrie were killed as they stepped ashore on the island of Erromanga. An island rich in sandalwood, Erromanga had been the scene of numerous infamous deeds and needless bloodshed by men greedy for the precious sweet-smelling wood.

SAMOAN teachers were landed by Williams on Tanna. And, in the course of the early years of the introduction of Christianity into the New Hebrides, Christian volunteers from Samoa, Raratonga and the Loyalty Islands had no small share in the laying of the foundations. Later, New Hebridean Christians took an increasing share of the work. These, empowered by faith, exhibited great moral and physical courage in leaving their homes to work amongst an alien savage people. They, too, in company with their white brethren, had their martyrs, so that the foundations were laid not only with the sacrifice of years of devoted labour, but with the blood of men and women, white and brown, who laid down their lives, not for friends, but for a people strange and largely unfriendly.

The Rev. John and Mrs. Geddie, from the Presbyterian Church of Nova Scotia, were the vanguard of the really determined and enduring onslaught against heathenism in the New Hebrides. Landing in Aneityum in 1848, they were reinforced by the Rev. John Inglis and his wife from the Reformed Presbyterian Church of Scotland in 1852. The more widely known Dr. J. G. Paton and his wife landed on Tanna in 1858, and so, from the

south northwards, strategic positions were occupied one by one, and the great work moved forward slowly, against fearful odds in many places, and at risk of life and property. The toll exacted in human lives and in years of devoted service on lonely, difficult stations was heavy.

Trade in firearms and alcohol and the labour traffic, next door to slavery, all seriously hampered the work. The missionaries opposed these with vigour, and suffered, in consequence, from malicious misrepresentation and also from the misrepresentation which sprang from ignorance of the truth and fostered prejudice.

NEVERTHELESS the Gospel took hold of lives, and steadily but surely Christianity took possession of the New Hebrides.

Hand in hand with the actual proclamation of the Gospel went the unfailing concomitant, works of mercy. Every mission-station was a fount of healing. Hospitals were established, one on Ambrym, one at Wala, one at Vila and one at Tanna. The first-named disappeared from sight in 1913, swallowed up by volcanic action. The place where it stood is now covered by the waters of an enclosed lagoon. The hospital at Wala has now passed out of commission. Those at Vila and Tanna have done and are doing widely beneficent work. In this work of healing and prevention of disease every missionary has a share. Each is given a short course in tropical diseases ere entering the field, and that knowledge applied increases, resulting in much good work in the sphere of health. Native medical dressers, trained at Vila hospital, and native assistant medical practitioners trained in Fiji, are taking an increasing sha in this work.

Education of a rather elementa nature has always been part of t work, and village schools have do a steady work in paving the w for a more extensive education. T Teachers' Training Institute esta lished in 1895 at Tangoa h attended to the training of the teachers, and has had, and has, influential rôle in the entire wo of the Mission.

District schools are increasing number, providing a higher ty of education than that given in t village schools. And a high scho is planned and will commence the near future. There are Government schools.

Difficulties still assail progre and consolidation. Alcoh though forbidden by law, runs too freely in many parts of t Group. Action against it is ha pered by the indifferent attitu of the Condominium Governme and also by the desire of t natives for it.

There has been all too lit contact with our cultural life, a a great deal with commercial li and there is an unbalanced attitu to life on the part of the nati And what is too often forgott is that every white is a missiona if not of the Cross then of so other way of life. What Rob Louis Stevenson wrote many yea ago applies to-day: "The missio ary is hampered, he is restricte he is negated by the attitude of fellow-whites, his fellow-countr men, his fellow-Christians in t same island."

Then, too, the war years broug in a flood tide of civilization whi was responsible for a false impr sion of the wealth and prodigal of the outside world, particula

America. Perhaps the good effects more or less balance the bad: it is hard to say.

Maintenance of the work is exceedingly heavy because of the peculiar difficulties of the field. Climate and sea-air play havoc with paint, white ants with buildings, and odd hurricanes cause damage. The most recent, during the period of Christmas, 1951, cut a fifty-mile-wide swath of devastation through Southern Malekula, Ambrym, Paama, Epi, and Tongoa. Two launches were lost, representing an outlay of almost £6,000 in these days, one mission house was completely ruined and another seriously and extensively damaged. Partial damage was done to other property. Apart from the havoc over 100 lives were lost.

Uncertainty as to the future of these islands is another difficulty. Will they go French or British? Certainly the Condominium Government is a sorry thing, and diplomacy plus jealousy interferes with any progressive beneficial programme.

Serious shortage of staff has allowed a certain amount of drift over the war and following years, but heartening promise of reinforcements, both men and women, brightens the to-day.

The great hope for the future lies in the formation in 1948 of the Presbyterian Church of the New Hebrides. Missionaries are increasingly less and less in the forefront and more and more side by side with their brethren, the New Hebridean ministers and elders. With zeal they work for a truly Christian Church and for the day when the native Church can assume full control of its affairs.

The Roman Catholic Church has a number of workers in various parts of the Group. So, too, the Seventh Day Adventists, but the predominant influence is exerted by the Presbyterians supported by the Presbyterian Churches of Australia and New Zealand and by the John G. Paton Mission Fund.

The north-eastern leg of the Y, with the exception of the island of Ambrym, is worked by the Melanesian Mission and by the Church of Christ. Their work is fairly similar in that medical and educational work go hand in hand with the proclamation of the Gospel.

WHAT of the more day-to-day life? The missionary has to be a handyman. He has to build, repair, to work with cement and timber on occasions, with hammer, saw and chisel. He has to be reasonably well acquainted with marine engines, diesel and petrol, should know how to sail and how to use compass and charts. He has to pull teeth, dress injuries and sores of many kinds, to treat malaria and other diseases. He has to give injections for yaws, intravenous and intramuscular, many hundreds, even a couple of thousands, a year.

Out on the track visiting the villages, tropical rain, no half-hearted thing, can make things most uncomfortable—greasy mud tracks on which it is no trouble to sit down, creeks and patches of flooded track to wade through, trees and bushes dripping with water, clothes soaked through—yet one can enjoy it. Occasionally an attack of malaria will take all the stuffing out of one, and then, with the help of A.P.C. and Mepacrine, one groggily carries on to some village. It may hit one in a number of ways; rigor, a fit of shivering which threatens to dislocate every

joint, or a stomach swimming with nausea accompanied by retching and a ringing headache.

In the villages food is often brought, and one has to steel one's stomach to accept it so as not to appear discourteous. Cleanliness is not much in evidence in some villages, and their ideas and ours on the preparation of food are not quite the same. Of course, there are occasions when, in the right stage of hunger, one eats with little thought to the preparation or to the surroundings. Generally, however, one can get a few bananas or pawpaws, and these have skins! Dettol or its equivalent is easily carried, and its use makes for reasonable enjoyment in eating one's own food or fruits. It can be used in other ways that tend to make one feel easier in mind when away from home. The psychological effect is good, whatever the physiological.

SLEEP has to be sought on the ground or on a hard native bed made of cane or wood, or on the sand by the sea, my own preference. Fleas make lively bed-mates, especially in the cool season. One is always glad to see the morning light. There is little inclination to lie abed after dawn.

Launches here are indispensable. On waters asparkle in the sunshine seafaring is pleasant. But when waves are breaking over your tiny vessel for hour after weary hour, when, instead of rising to a big green wave you go through it, and every muscle aches from holding on, it is no joke. And if one strikes such a sea with an engine which is inclined to falter, and one knows that it is an uncertain quantity ,then, oh, then, keyed to somewhere near concert-pitch, one has a constant job of pushing one's heart down one's throat. Most of us love the sea even in rough weather, but there are times when we wish we had never set foot in a launch, when a life on the ocean wave seems about to yield us a home in the deep.

These islands are magnificently beautiful. The eye is enchanted with the glorious colours of the tropics, the blues of sea and sky, the greens of shallow sea over sand or reef, of the jungle, the gardens and the grass, the whites of breaking seas on reefs, and of the clouds, and the glorious hues of the sunsets. In a glory indescribable, the sun sinks into the sea or behind some hill, darkness falls, and the moon sails serenely over the earth. Tall dreaming coconut trees limned against a sea seemingly of liquid silver provide a scene before which one stands enraptured, caught up with its ethereal loveliness.

And, best of all, if the missionary is worth his salt he soon wins the love and trust of these brown-skinned folk, and grows to love them deeply. For, despite all their faults and irritating ways, they are very lovable. It is a work which is so tremendously worth-while despite the disappointments and setbacks and the general slowness of progress, and those of us who serve in this quiet, rather obscure part of the world are content in the knowledge that we are doing our part in the task which our Lord set His Church, " to make disciples of all nations."

Strategic Points: Christian and non-Christian

A. M. Chirgwin

A RECENT visit to some nine countries in the Near East and Southern Asia has left on my mind the impression that religion, Christian and non-Christian, is very much alive, at least at certain strategic points.

I take Greece as the first example. Within twenty-four hours of arriving in Athens three professors in the University told me that they believed that a revival of religion was on the way. During recent years something like a quiet revolution has been taking place, due in large part to the remarkable movement known as *Zoë*. The heart of the movement is a group of laymen whose aim is to renew the Church from within. They have so far succeeded that the Church is now awake and is actively taking up various forms of Bible-study and home-mission work. Twenty years ago there was hardly a Sunday-school in the land; to-day there are over 3,000. Twenty years ago the Bible was read only in church; to-day it is probably the best-studied book in the land. Bible-study is going on in the colleges, the churches and even the prisons. I shall not soon forget a visit to two prisons, one for women and one for men. Most of the prisoners were in for serious offences and long periods. Yet here in these unlikely places I found regular Bible-study going on. The prisoners who cared to do so read a section each week, then discussed it with the chaplain when he came for the weekly class. And it was serious discussion too. They applied the message to themselves, and more than one whom I met that day had been soundly converted while serving sentence in those places of doom.

Another development that greatly interested me in Greece was the proposal to produce a translation of the New Testament in modern Greek. The version that is at present authorized for use is in archaic Greek, which only the educated section of the community understand. The question of having a translation in modern Greek authorized for general use has been under discussion for some time, and just lately six professors in the Faculty of Theology in the University of Athens have agreed to prepare a translation which, when it is complete, will be submitted to the Church for acceptance and authorization. It is expected that at that stage there will be a great tug-of-war between the more progressive and the more backward elements in the Church; but if the progressive win and the new version is authorized, the people of Greece will then have the New Testament in a form that everyone can read and understand. A week or so later in Cyprus, where Greek is the common speech, the Archbishop of the island told me, to my great delight, that if and when the new version is authorized in Greece he will do his best to get it adopted in Cyprus also. A great and hopeful vista is thus opened up.

Turkey was almost the last place where I expected to find evidence of religious renewal. When Kemal

Ataturk overthrew the old Ottoman Empire he turned Turkey into a secular State. No religious instruction was permitted in the schools, no religious propaganda was allowed anywhere except in the mosques and churches, and no religious garb could be worn in the streets; even the fez was prohibited. These restrictions were aimed mainly at the Moslems, but they fell also on the Christians. It became the fashion to regard religion as out of date and to cease attending the mosque. Missionaries, such as those of the American Board, found themselves unable to carry on any specifically religious activity and had to confine themselves to education and medical work. Some friends of the Society thought that in the circumstances it was not worth while staying on in Turkey, but it was decided to do so, and to-day the Society will have reason to be thankful. For there is now a new interest in religion. Many thoughtful Turks are of opinion that secularism has been a hindrance rather than a help to the country; that it has not led to any new flowering of Turkish life, and has failed to put Turkey into the place it ought to occupy amongst the nations of the world. The view is growing that after all these years of secularism the country ought to have made a name for itself and to have gained poise and balance. The effect of this dissatisfaction is that there is a growing readiness to turn to religion again. Men are going to the mosques more than they have done for years. The pilgrimage to Mecca, so long taboo, has become popular once again. Readings from the Koran are occasionally given on the radio, and Islamic theology is now being taught in the University of Ankara. These may well prove to be the beginnings of a religious come-back.

The significance of this for the Christian cause is that any modifications of the law that are made in favour of Islam will pretty certainly be granted to Christianity also. It was told that at the moment the Christian leaders are not pressing their case, thinking it best to bide their time. The Government is inclined to make certain relaxations in favour of Islam and see how it works. If it works well they will probably make other concessions and make them all round.

ONE other growing-point in the Near East that calls for notice is the phenomenal growth of the Pentecostalists, the Seventh Day Adventists, and the Jehovah's Witnesses. I found that in almost every part of the Near East they are growing more rapidly than any other section of the Christian Church. It is they who are buying Bibles in such numbers that the Bible Society sales in Near Eastern countries in recent years have beaten all records. It is they who work through towns and villages systematically, calling at every house, and selling books wherever they go. It is their progress, not that of the well-known churches and missions, that the governments are watching with apprehension. There is no danger to be feared, so the governments seem to think, from the former, but there is apparently reason to be alarmed at the headway as well as the tenets of these new sects, and every now and then a number of their members are whisked off to prison. But still they grow, and their growth is one of the signifi-

ant facts of the Near Eastern cene to-day.

In Southern Asia I heard a good eal about the revival of Buddhism, especially in Ceylon. It s so closely linked with the new ationalism that some people egard it as only a form of political elf-assertion. To be a good Burmese or a good Sinhalese you nust be a good Buddhist. That, at east, is the doctrine preached, day n day out, in the new centres and rgans of Buddhist propaganda. But I cannot bring myself to regard his attempt to revive Buddhism s seriously as many people do. There is very little indication of riginality in thought or action bout it. As far as I can see it is ontent to imitate Christianity. Christianity has a Y.M.C.A., o they start a Y.M.B.A; Christanity has religious journals, one of them called the *Christian World,* so they launch Buddhist apers and one of them is called he *Buddhist World;* Christians ave a famous school in Kandy Trinity College), so they open a arallel Buddhist one in the same own! All this seems to me to be oo imitative to be impressive.

A recent issue of the *Buddhist World* had a front page attack on Christianity which created somening of a sensation. It quoted a inister in Britain who referred to Buddhist temple in Ceylon as a heathen shrine," and it retorted vith a large headline that "if Buddhism is heathen, Christianity s barbaric," and took up most of ne front page with long extracts rom the Old Testament, such as ne wiping out of the Amalekites. n every issue this paper proclaims ne doctrine that Buddhism is the est of all religions, and then reaches little homilies of a moral character. But every copy that I have seen seems to lack something. It gently exhorts men to be good, and holds up the example of the Buddha, but it does not seem to realize that evil is too deeply ingrained in man and too terrible in its out-working to be cured by a few moral homilies. Buddhism never seems to have glimpsed the tragic character of life and the necessity for some action from outside if man is to be freed from his bonds. Buddhism does not see any need for either incarnation or redemption.

THIS reminds me of my visit to the spacious new buildings of the University of Ceylon which are going up at Peradenia. They are in the impressive Kandyan style and very generously planned. When the University is complete it will have 8,000 students, all of them residential. No expense is being spared in either buildings or equipment and no fees are to be charged. The plans make provision for a Buddhist temple and priest, and also for a Christian church and chaplain. That is a fine and generous gesture, and I hope that the right man, a Singalese for preference, will be appointed. It may well be the key post in Ceylon in the days to come.

Another strategic point that must not be forgotten is the threshold of the "closed lands." During this journey I have been on the frontiers of India and Pakistan looking over into the lands where no missionary may go. In the wild, rocky Khyber Pass a great barrier is thrown across the road, and travellers, lorries and camel trains are closely investigated. In the case of Bhutan, Tibet and Nepal, the passes are less forbidding, but the

scrutiny is no less thorough. I came away with two convictions; first, that a study of what happens at these frontiers is not just a matter of academic interest but of practical Christian urgency, and second, that the Bible has a part to play of unique importance in the missionary approach to the closed lands.

In regard to Afghanistan the approach is made all the more difficult because wild hill tribes live along the frontiers forming a kind of no man's land. The traveller is safe enough so long as he keeps to the road, which is patrolled by armed guards. But off the road the Government's writ does not run. At any moment there may be a wild whoop and a band of tribesmen will surge down from the hills. It is impossible to have a mission-station close to the border. Peshawar and Bannu, where the Church Missionary Society has its outposts, are about as near as it is possible to get. In both places there are hospitals where many of the patients are clansmen wounded in some tribal fight, or Afghans from over the border.

IN Afghanistan itself no missionary work of any kind is permitted. If anyone attempted it he would be promptly expelled. There is a Christian service held at intervals in the Embassy chapel, but it is for foreigners only; no Afghans may attend. Since missionaries are not admitted, I enquired whether it was possible to take or send the Bible into the country, and was curtly told that it was not allowed. It is just possible that some patient who has attended the mission hospital in Peshawar might at some time have taken a Gospel or a Testament back with him; b whether it has ever been done n one appeared to know. The Afgha door seems pretty tightly close Missionaries are not admitte and business folk and travellers a not allowed to undertake ar religious activity. One or two po sibilities remain. One is the sile witness of such Christians as the are inside the country, and t other is the evangelizing power any Scriptures that may get in.

From the Khyber Pass I went Kalimpong on the doorstep Sikkim, Nepal, Bhutan and Tibe From the Christian point of vie Kalimpong is a strategic centr People from all these countri mingle in its market. During m stay there a great mule-carava arrived from Tibet bringing wo and hides. In addition to the migrants there are a few hundre Tibetans regularly resident i Kalimpong, complete with lamaserie of sixty Tibetan lama There are even larger numbers people from Sikkim, Nepal an Bhutan who have made Kalimpon their home.

The door into Sikkim is fairl widely open. That into Nepal ha been rather dramatically throw open during the last few month but on condition that those wh enter do no missionary work of an kind. Bhutan is as firmly close as even Afghanistan. While i regard to Tibet, the position is tha no missionary is allowed to ente and no missionary work may b undertaken. The fact that th Chinese Communists are now i control means that this regulatio is not likely to be relaxed. Finc ing that the doors were prett firmly closed against missionaries asked what the position was i

(*Concluded on p.* 241)

Radio Mission in Scotland

Tom Allan

THERE can be no doubt that the most striking—and certainly the most heartening—feature in the life of the Church in the post-war world is the enormous concern that is evident in all denominations with the business of evangelism. The word itself—too often regarded with a superior kind of scepticism in the years between the wars—has been restored to favour, and indeed has become the focal point of interminable discussion in court and council and committee.

To this point the Church has been driven by the hard necessity of facts. It is impossible any longer to delude ourselves about the true character of the religious situation in these islands, although there are still some who appear to be incapable of realizing the full gravity of its implications. In 1947 the Anglican Report, *Towards the Conversion of England,* pointed out that:

> It is indisputable that only a small percentage of the nation to-day joins regularly in public worship of any kind. . . . the most depressing reports come from large industrial cities, and from that wide and heterogeneous belt of population which sprawls round London, and includes one-sixth of the total population of England. In provincial towns and comfortable suburbs . . . the decline in churchgoing is often less pronounced; though even here there is little cause for satisfaction.

Indeed, there is little cause for satisfaction. While it is difficult to assess with any certainty the actual numbers of communicant members of the Church in Britain, it can fairly be said that only about fifteen per cent. of the adult population attends a place of worship with any regularity. Nor is it merely a matter of attendance figures. The plain and inescapable fact is that for the vast majority of men and women in Britain to-day the Church is completely irrelevant. As Dr. Cyril Garbett puts it in his new book, *In an Age of Revolution*: "There is more open and aggressive atheism than at any other period of human history. . . . (but) far more general is the attitude of almost complete indifference to religion and ignorance of its nature. Except for occasions such as baptisms, marriages and funerals, the ordinary man has little contact with the Church or its ministers." And it might be said with truth that even this occasional contact is becoming more tenuous and unreal.

It is in this situation that we are being compelled to re-examine the terms of our commission in the Church, and to realize that the work of evangelism is no longer adequately fulfilled by the sporadic campaigns of the specialist, but that it is, in fact, the first priority in the daily life of any Church alive to the demands of these times.

To realize our vocation is one thing. To discharge it adequately is quite another matter. We may be supremely conscious of the need for evangelism in the Church to-day. It is equally evident that we are pitifully uncertain about the means of communication. We believe that in the Gospel we have God's final Word to the harassed and anxious souls of men. We believe that it is our plain duty to

bring that Gospel to bear upon man's life in the world. But we are by no means agreed on the method of approach.

It is plain, however, that the conventional pattern of evangelism has little to contribute. The evangelistic meeting of a former day—in the hands of a man like Tom Rees—still attracts some non-churchgoers. Yet it has been the common experience of ministers in every part of the country that an evangelistic campaign run on traditional lines fails to attract the people for whom it is primarily designed.

AGAINST this background we are beginning to recognize that evangelism to-day makes two fundamental demands. The first is that we have to find a medium of communication by which the message of the Gospel is to be carried to the masses outside the Church. And the second is that, in the last resort, the instrument of effective evangelism must everywhere be the local congregation "actualizing" the Christian experience, and drawing men and women into a genuine and dynamic community of Christ.

Bearing these points in mind, we shall see at once what a tremendous power the radio could be in evangelism. Of all the modern agencies of propaganda none is more dominating—or, in some ways, more dangerous. We have seen in this generation something of its power exercised for both good and evil, in political and international affairs. As a religious force its importance cannot be over-emphasized.

Think, for example, of the audience it reaches. The Religious Broadcasting Organizer for Scotland, the Rev. R. H. W. Falconer, writes:—

> In simple figures we know tha never less than fifty per cent. of th listeners to any given religiou broadcast in the Home or Ligh programme of the B.B.C. will say if asked, 'I am not a churchgoer' This means, in terms of our Scot tish population, that the ministe who takes the 7.50 a.m. 'Lift U Your Hearts' can have half million Scottish listeners (a quar ter of a million non-churchgoers the Sunday Morning Service almos as many, and even the late Satur day night Family Prayers hav nearly a quarter of a millio listeners.

In other words, at a time wher we find it increasingly difficult t attract those multitudes of peopl outside our churches by the con ventional methods of evangelisti effort, there, in broadcasting, is th audience ready-made.

There's another side to it. W are constantly being told that th scandal of the nineteenth centur was the loss of the working-classe to the Church. And if we ar honest with ourselves we wil confess that the Church in th crowded industrial centres of popu lation is out of touch with th working man. And yet Radi Listener Research estimates tha audiences to religious broadcast are seventy-five per cent. workin class.

Evangelism on traditional line fails largely because of its difficult in finding its audiences: with th radio, the audience is there.

There are, however, obviou dangers in all this. It has been sai that the wireless encourages "arm chair Christians"; and in man cases the charge may be true. Ther must be a not inconsiderabl number of people in this countr for whom the radio services are substitute for public worship. Th

B.B.C. itself has always been keenly aware of this danger. Radio is regarded as the handmaid of the Church, and in Scotland this has been its consistent policy. "To convert listeners," says Mr. Falconer, "to more ardent listening, without a corresponding attendance and adherence to the Church, would be to defeat our purpose." And wherever a broadcasting system sees its first object as the service of the local Church there is the possibility of tremendously effective evangelism.

Such is the background of the Scottish Churches-Radio Mission, which, at the time of writing, is entering its last phase. Note the significance of the title. It is not a "radio mission," something unrelated to the life and witness of the Christian community. It is essentially designed to stimulate and support the local church in its work of mission, realizing that here —and only here—lies the key to evangelism in the modern situation.

A preliminary experiment was made in 1950 with no strikingly encouraging results. Something of the potentialities of an effort of this kind were realized, but it was obvious that closer co-operation between the B.B.C. and the Churches was required if a deep and lasting impact was to be made. In an honest and searching analysis, *Success and Failure of a Radio Mission* (S.C.M. Press), the Rev. R. H. W. Falconer laid the basis on which the current effort has been made.

The mission was designed to take place in three stages. In October of last year every minister of the major denominations received a communication from the Religious Department of the B.B.C. telling him of the forthcoming mission, and suggesting ways that it could be used. Ministers were particularly encouraged to form "Listening Groups" in their own congregations, consisting of key lay-people, who would act as the spearhead of any missionary effort in their own area.

THE first part of the Churches-Radio Mission, which lasted from November until the end of February, consisted of a fifteen-minute broadcast on a Thursday night under the title "Prepare for Action," and a monthly Sunday Evening Service — "Like Unto Leaven." The object of these broadcasts was to bring to the microphone ministers and laymen from different parts of the country who were planning missionary efforts in their own areas, and to let them communicate their ideas and experience to groups in various places who might be stimulated to undertake action on similar lines. It was never easy to assess how many Listening Groups were actually making these broadcasts the centre of discussion and planning; but it is apparent that not a few efforts in city and town and country parishes found their initial inspiration from the example of those who came to the microphone week by week.

One interesting and significant fact which emerged from these preparatory broadcasts was this—that there is a common pattern of mission becoming evident in the Church's life. It begins when a minister gathers round himself a small group of people who understand the implications of their membership in the Body of Christ, and who are prepared to inquire into the part that they can play in evangelism. These groups are then committed to a house-to-house

visitation of their parish, or the area in which their church is situated, with the single primary aim of extending an invitation to those who have lapsed to come back to the fellowship of the Church.

The second period of the mission covered the period from the 2nd of March to the 13th of April—from the first Sunday in Lent until Easter Day. Into this period went some ninety broadcasts under the general title, "In This Sign Conquer." They included the usual Morning and Evening Services, the Family Prayers and Lift Up Your Hearts, and a series of mid-week dramatic episodes built round the theme of a Church engaged in the job of mission. Those ministers who took part were representative of the whole life of the Church, and each missioner was left to develop his own approach within the general framework. Listening Groups were encouraged to make these broadcasts known, and to use them as a "talking-point" in their parish visitation.

The third phase of the mission is now in progress. Between April and June, we return to a fifteen-minute mid-week period, in which groups of ministers representing different parish backgrounds and different traditions will come to the microphone and tell of their experiences in the mission itself and of their findings and discoveries. And obviously the main point in these broadcasts will be the difficult one of attempting to evaluate results, and to suggest methods, not only of consolidating these results, but also of extending the scope of evangelism within the parish

For one thing, there has emerged out of these two experiments in evangelism a striking unanimity of purpose among ministers in every part of Scotland. A young minister said to me only last week that he is finding his hand greatly strengthened in his own work by the knowledge that all over the country there are others engaged in this type of parish evangelism, and by the fact that—through the medium of the weekly broadcasts—he feel himself for the first time a member of a team. Similar reaction have come from many ministers working in isolated country parishes.

SECOND, the weekly emphasis on the part of the layman in the work of evangelism is helping to create throughout the Church in Scotland a new consciousness among our lay people of their responsibility, and to counteract the apathetic indifference with which so many of our Church members regard the work of evangelism. Up and down the country, groups and cells of people are being formed for study and prayer and service, and the idea of mission is becoming central in the Church's life.

Third, these Groups are compelling us to examine at a deeper level the whole difficult question of the meaning and implications of Christian discipleship in the modern world. It is not long before a Group which began with the simple motive of extending an invitation to the lapsed people of the parish is driven to study the meaning of its own faith. In many different places this is leading to new depths of Christian fellowship within the Church, and giving new reality to our common worship.

¶ *The acid test—how to implement the ideal*

The Church in a Multi-Racial Society

R. G. M. Calderwood

IT is a commonplace to say that since the war the rising tide of nationalism has been the dominant political factor in both Asia and Africa. And we are surely all agreed that the Church must so order her organization as to be beyond criticism on any ground of racial discrimination, and to be able to give a lead to the state and society in the effort they make to find political and economic solutions to this problem of race relations in any "plural" society.

Since "Edinburgh 1910," the task of establishing an "indigenous church" in the lands of missionary endeavour has been closely seen to be fundamental to the whole purpose of Christian missions. There have been conflicting definitions of what is really meant by the use of the word "indigenous" in this connection, but in ordinary currency in the missionary world it has been defined as the establishment of a self-governing, self-supporting, and self-propagating Church, freed from control exercised by any organization in the sending countries. And big progress has been made, so that now there is a growing consciousness that the Church has become a world-wide organization as never before. In the late Archbishop Temple's phrase, it is "the great new fact of our time."

Let us note two dangerous tendencies that have emerged as these "younger churches" have grown up.

(1) *Nationalism within the Church.* The "indigenous church" has been interpreted to mean a church organized exclusively for the nationals of the territory concerned, whether in Asia or in Africa. Frank appeal is made to national sentiment, and in fact, the development of church organization has become simply one expression of growing national sentiment, and has been stimulated by nationalist appeals. In some cases—e.g., the artificial church unions forced by the Japanese Government during the war, within Japan, and in occupied Chinese territory—the State has endeavoured to harness the Church to its own purposes by cutting off its connections with other lands and races, and insisting on using it to express nationalist sentiment.

The many independent or "Ethiopian" religious bodies in South Africa are another manifestation of this racialism within the Church, which is a perversion of the purpose of God, and of all that was meant by our missionary fathers by the expression "an indigenous church." Such bodies invite the same condemnation (although perhaps with a little more excuse) as do "white" churches that impose a colour-bar on their membership or on their places of worship.

(2) The other danger is the *multiplication of small autonomous churches* in many territories, in which the "autonomy" comes to mean more than the ecumenical links which express the unity of the "One Body." The development of these small churches is most marked among those holding the Presbyterian or Reformed form of

church government. Holding strongly to the Reformation principle of territorial churches, the sending churches have hastened to grant autonomy to the local church with a speed that has not always taken account of its weakness and immaturity. The same is true of Congregational and Baptist Churches, where the doctrine of the "gathered" church leads to a similar result. The resulting confusion in the sphere of ecumenical relations was revealed when the World Council of Churches found itself faced with a difficult problem in defining what constituted a "church" in a sense that would qualify for W.C.C. membership.

(It should be noted in passing that the diocesan system of the Anglican Church helps it to avoid the difficulties just referred to. Dioceses are only grouped together in Provinces when a considerable degree of maturity has been achieved and such provinces cover very considerable areas.)

The developments of the last generation have thus led to a multiplication of more or less autonomous churches in the various territories, and of recent years interest has shifted to the problem of how to secure local unity. In a typical territory of tropical Africa it is obviously desirable on many practical grounds, as well as on theological principle, that the churches which have emerged from the work of many missions should come together. Only so can the unity of the faith be made visible to the unbelieving majority; and only so can a sufficient measure of internal strength be secured. And this in turn raises further perplexing problems. The securing of local unity may involve a breach with the international fellowship of a big denominational group. The price that has had to be paid by the former Anglican dioceses in South India in order to secure a new local unity is a warning to all who are negotiating local unions across denominational barriers, whether in India or in Africa. How far do we fulfil our Lord's Command "that they all may be one," if in fostering a local union we cause new breaches in communion with Christians living outside that particular territory?

A FURTHER perplexity arises in those territories where different racial groups are now established as part of the permanent population. In considering the African scene, we tend to fix our eyes on South Africa with its special racial problems and consequent challenge to the churches. But similar challenges are emerging in the Rhodesias, Nyasaland, Kenya and Tanganyika, where Europeans and Indian groups are now established as a permanent part of the population, and a form of "plural" society is already emerging.

The problem is this; the missions, concentrating on work among Africans, have encouraged the development of "indigenous" churches, so that the African genius may express itself in its own way in the organization and worship of the Church. At the same time Europeans have formed congregations closely connected with the churches from which they came and have called chaplains to serve them. These have little contact with the "indigenous" congregations, and have tended to organize themselves separately, in loyalty to the "home churches."

They desire to sing the songs of ion in a strange land, and are ıturally anxious to maintain the rms of worship and church overnment with which they are miliar. All very natural, and in any ways most laudable, but the ınger of separate organization on cial lines soon emerges as con-egations multiply. The African hurch is puzzled by, and may sent, the separatism of the uropean congregations. The latter ay well fear being swamped by e more numerous Africans, and any case ask why they can't be lowed to follow their own way, hen the African churches have ll liberty to follow theirs!

AS the writer is a Presbyterian, it is safer for him to take ıamples, or warnings from his vn denomination! A development ch as has been described above d gradually to the formation South Africa of a South frican Presbyterian Church (for uropeans) and a Bantu Presby-rian Church (for Africans). No e determined on such a policy—just happened, and the two ıurches face a problem not of eir making, the solution of ıich is made doubly difficult by e growing racial tension and litical fears.

In the younger territory of enya an effort is being made to oid the growth of racially divided urches. For example, the ıurch of Scotland Mission some ght years ago assisted the young rican congregations to organize emselves as an autonomous urch with missionaries as ssessors" in the various church urts, and eligible to hold office. ongside this church stands a urishing Scottish congregation in Nairobi whose work is spreading, so that now similar chaplaincies are being organized for Scots in Tanganyika and Uganda.

The danger of "parallel" churches has been realized, and a resolute effort is being made to organic union. Fortunately there is a growth of liberal sentiment among the Europeans, who are more and more pledged to a policy of constructive partnership between the two races in political and economic development. This has been reflected in a hearty response by the European congregation to the suggestion that it join the African synod in exploring the possibility of organizing a united church. On the African side there is a similar willingness to negotiate, and prospects are therefore bright for securing a flexible union that will allow both sides to adhere to cherished forms and old loyalties, while maintaining their unity in allegiance to one Lord and Saviour of all.

A significant recent development in Kenya is the decision of the United Church of North India to establish a mission in Kenya, primarily, but not exclusively, directed towards the evangelization of the growing Asian community and the pastoral care of the small Indian Christian groups. Neither in India, nor in Kenya, is there any desire to set up a "branch" of the United Church of North India in East Africa, and it is proposed so to organize the work that this effort from India may be closely related to the European congregation already established, and make use of its fine church and halls. God willing, therefore, the Presbyterians in Kenya hope to stand together, European, African and Indian, in

one church fellowship, and thus to prove to doubters that in Christ real unity and co-operation can be established which shall transcend the many differences of language tradition and culture.

The Anglican Church, as already remarked, has a less difficult problem in the realm of church organization. Under its diocesan constitution in Kenya both European and African congregations are secured freedom to develop, through a system of "Church Councils" within the framework of one Diocesan Synod. The system is open to criticism, but it would be difficult at the present time to alter it without imposing restrictions on one side or the other which might hamper the Church's swift progress in Kenya.

At the present time no progress is being made in negotiations for wider union in East Africa. As has been shown, the Presbyterians must first put their house in order. The question of an Anglican Province or Provinces in East Africa must also be decided before any decision can be made as to the area to be embraced in one local union. The territorial units in East Africa, with their artificial political frontiers, could not be regarded as large enough to justify the setting up of a new and independent "province" of the Church Universal.

In general there would seem to be four essential conditions to be met in any incorporating union in territories of this type:

(a) It must not be such as would break international and ecumenical contacts at present existing.

(b) It must be large enough to make a "viable unit."

(c) The unity of the three races in Christ must be made clea visible, crossing boundaries set in political and social life, and t challenging the State and the pu conscience. Only as the Chu keeps ahead of public opin generally can it hope to influe effectively the complicated polit changes that must shortly t place in all the East African te tories.

(d) The union must be flexi enough to allow all the differ elements—whether racial or de minational—to retain their c ished traditions and loyalties forms of worship, and gradu to grow together into a wider richer fellowship under the g ance of the Spirit of God.

KENYA is at present the tar of a good deal of criticism, its racial problems are certai intricate and perplexing. But th is a valuable tradition of unity co-operation among all the n Roman churches and missi dating from the time of the Kik Conference of 1913, stimulated the controversy that arose from and expressed to-day in the fell ship of a Christian Council. still have a long way to go, but the churches within the Christ Council of South Africa, and w an easier background of race r tions, we realize that God is lay upon us the privilege of being multi-racial Church, called gather up into the allegiance Christ all that is best in the vari cultures and civilizations re sented in the territory. As illustration of the spirit in w the future is faced, here is a re minute of the Executive Commi of the Christian Council of Ken

"This Council affirms that men share a common huma since God has created all in

(*Concluded on page* 225)

A medical missionary relates his experience

On Trial in Communist China

J. O. Farquhar Macrae

'N July, 1949, after four days' . fighting, the city of Ichang fell to the Communists. For e next year there were continuusly increasing difficulties conected with registration of visitors nd patients, taxation, perquisites r employees, and innumerable olice regulations. A non-medical hinese superintendent was appointed to give his full time to this ork in the hope of coping with l the problems, but it soon ecame obvious that any administator of any nationality in any stitution was in for trouble until "voluntarily" handed over to e Government to show his confidence in Mao Tse Tung and e New China."

irst Questioning

The real trouble began a year ter. On 31 July, 1950, after the laries of fourteen of the staff had een collected, it was noticed that e largest pay packet was missing. uring the next few days enquiries ere made of these fourteen as to e order in which they had rived, whether they had seen the acket and similar questions. This tion of ours was at once reorted by the "Workers' Repreentative" to the police, whose oreign Relations "Comrade" ummoned four of us for questiong (Miss Wilson, the Matron, the hinese Superintendent, the Busiess Manager and myself). He ccused us of judging, intimidating nd oppressing the workers and tting up a "Law Court" in pposition to the Government's gal processes. He said that what we had done constituted a "trial," in that we had "summoned" the workers one by one and had taken minutes. Under the old Kuo Ming Tang régime foreigners had been allowed to judge Chinese, but this would not be tolerated under the new régime.

I said we had only taken personal notes and denied that they were formal minutes or that we had "summoned" the workers; and I categorically denied that we had or claimed the power of "judging" any Chinese under the present Government or any other one. He countered this with: "No Chinese is allowed to judge people in Britain." I said, "Of course not—no more than we are entitled to do here or there. But if a Chinese opened a factory in Britain he would be entitled to make similar enquiries about a missing packet." This sort of argument went on for an hour. In the end we were dismissed.

By September we had decided that our presence was more embarrassment than help to the Chinese Church and our family all applied for exit permits. A few days later we four got a summons to a court the next morning and had our first trial there before an audience of some 400 people.

The old charges and denials were gone over with a good embellishment of stories about our "oppressive and imperialistic" practices, delivered with an apparent vindictive vituperation that can only be equalled in Communist courts. In spite of their preparations the accusers made

some rather bad mistakes, as when a speaker, holding an important position in the hospital, said that the (Government) Central Workers Union had not allowed him to help the employers in the administration of the hospital; he immediately got a note from the head of the Union presumably telling him to keep such information to himself.

Unlike the trials of Chinese, where any attempted defence is usually howled down by the mob, we were able to (and did) answer freely both at this trial and at the next a few days later.

BY the time of the second trial the two Chinese accused with us had had their minds, as Communist jargon would put it, "opened and clarified" so that they admitted their share in "judging" the workers, and said that they were at fault in associating themselves with these Imperialists.

The judge, who was deputy mayor and head of the Law Courts, rather impressed us then as a pleasant and frank person.

About this time I practically stopped operating, as an attempt was made to bring up a murder charge over the death of a patient. The mission hospital was taken over by the Government at the end of the year, following a notice in the local paper that this was being done "at the request of the workers." I stopped hospital work altogether then and was not invited to return. Within a week of the take-over all the perquisites gained for the workers during the previous year and a half of negotiations were stopped—having served their purpose of pestering the employers—and free patient work, which had been about thirty-one per cent., was also stopped.

My wife and three children fourth being expected) and all t missionaries, except Miss Wils and myself, were told they cou leave and that, if any chose to sta they would be kept back when t two of us were subsequen expelled. The prospect of my w and children being kept ba many months after I left actually happened to some oth missionary families) was ev worse than the prospect of the waiting for an indefinite time f my exit from the country: and decided she should go. S reached Hongkong with a party other missionaries about a fo night before Michael was bo The rest of our missionaries d the thousand-mile ten-day journ just afterwards. We settled do with some patience and some d tractions to a wait of what turn out to be nearly four months.

A Murder Charge

Finally, on 31st May, we we summoned to another trial. T old story was gone over again, H this time the next two hours or were occupied in speeches fifteen people, accusing us murder, arson, oppression workers, insisting on their baptis and beating them, of not prepari properly for operations ("Doct Macrae did not wash his hands all if he did not feel like it of expressing anti-Governme sentiments, and so on.

"Miss Wilson struck nurses w a stick and drove them out into t rain and hot sun."

"Miss Wilson would not all the nurses to borrow operati theatre caps for use in str parades—thus showing her refu to support the Communist Part

"We had a great number of K Ming Tang wounded in the h

ital and they were cared for after ie fighting without payment. hen I (the accuser) thought this as kindness of heart, but now I ecognize that it was due to these oreign imperialists' support for ie reactionary enemy."

"President Mao Tse Tung has iven us a simile: if we do not kill ie imperialist tiger, he will kill us. (the accuser) admit my fault in ot having recognized and acted n this principle."

The judge was the same man as efore, but I was struck, as I had een so often in the case of other eople, by the change in his face. Ie had developed in those eight ionths what we all recognized as the Communist face"—a face iowing bitterness and hatred and isillusion and fear—revealing orribly what happens to a man ho persistently and deliberately enies the soul that is in him.

The judge summed up, giving the "Decision of the Court" and its date, 17 May—a fortnight before the trial. He said that, owing to the magnanimity of the Government, a sentence of one year in jail would be remitted to one of expulsion from China. No mention was made of the cloud of accusations—they had served their purpose in demoralising those who had been forced to make them, so that in future they would more easily join in accusing their friends or would themselves more easily cringe before accusations.

As we look back on it all now we have a yearning sorrow for these God's children who have, with He alone knows what bitterness of heart, chosen a road they know is wrong and who can see before them only the deepening red darkness. This thought overmasters even our sense of deliverance.

THE CHURCH IN A MULTI-RACIAL SOCIETY

(*Concluded from page 222*)

image and has given His Son to die for all. Therefore for the Christian there can be no discrimination on account of race or colour.

"The Executive Committee of the Christian Council of Kenya calls upon all Christian people to recognize the truth that all men and women of whatever race are made brethren in Christ by admission into His Church which is His Body, and to face fearlessly the implications of this truth."

It is not difficult to pass resolu- ons—even in Africa! Nor is it fficult for the home churches to ame statements of policy which ress the need to organize the hurch on non-racial lines in nission lands." Eloquent sermons n be preached in their pulpits ressing that in the redeemed community there is "neither Jew nor Greek," but all are one in Christ Jesus, and looking forward to the great consummation when "they shall bring the glory and honour of the nations" into the New Jerusalem. But any minister will realize that it is in the implementing of the ideal that the real test comes. To the special task of realizing the multi-racial Church, Christian leaders of all races are called in South and Central and East Africa in a more urgent sense than are church leaders in the Asiatic lands or in West Africa, and in their efforts they need the sympathy and prayers and patient understanding of fellow Christians who live in more homogeneous societies.

Revival in Spain

R. G. Chisholm

THE Evangelical Church in Spain was able to report its progress in 1951 under the text of Acts 6, verse 7. Notable conversions were the world secretary of the Marian Congregations, and the vice-president of the international committee of Catholic Psychologists and Psychiatrists. By these signal acts of grace this little Church in Spain, the heir of centuries of persecution, has won the right to our especial respect. The rest of the world should know.

The leadership of the present revival is increasingly indigenous. Hitherto the progress of the Protestant Church in Spain has varied with the degree of help and friendship it received from England, Germany, Canada, and other Protestant countries. During the Republic in the 'thirties an opportunity seemed to open out. The Bible Society was ready to pour in Bibles, the *Jorge Borrow* van toured the country, and we read of Cabinet ministers who carried Bibles about with them. The Bible was suddenly the popular book of liberal-minded people.

The political association proved disastrous. When the tide turned, the Protestants were generally accused of being republican agents. With a show of evidence in some cases, and in others without it, pastors were hunted from their homes, many were murdered, and their chapels closed. In a few cases they owed their protection to General Franco's German allies. In one exemplary case at least, they were able to survive on their personal repute. The pastor at X (and the same is true of ma other pastors) had so carefu refrained from all suspicion political association, and I so honourably won the co dence of the civil authori and the respect of the ecclesiasti that he was able to continue mi tering to his own congregation a encouraging believers in neighbo ing towns. His great rew came early last year wh an eminent Jesuit drove to his ho late one evening, not as the supre protagonist of militant Catholic as he anxiously expected him, as a convert to confess.

Other troubles had preceded t great event. A few years national indignation was arou by the exclusion of Spain from councils of the United Natio Public resentment grew aga England. The whole Spa Evangelical Church had strong with English countries, and w branded as "fifth columnists." Government and the Establis Church were ready to use the po lar movement. The Protesta were to be crushed once for all. Church felt unable to stand al England or Germany had alw helped in the past. A great went up to heaven. The cry heard and answered from an expected quarter—from the yo Evangelical Church of Urugua

That was not the only ans The leader of the young Falan in X had been chosen to orga the first blow in that town. went away for his military ser met a young Evangelical and converted, returning to X a

nvinced believer. When he owed me round the library last ar, I remarked: "I notice you clude Catholic writers on your okshelves?"

"Certainly," he replied, "if their oks are good. What convinced e first of the strength of the otestant position was that, as a atholic, I was continually being arned: 'You mustn't read that, u mustn't listen to this.' The otestants told me: 'Once your art is right you can read anying.'"

In the face of difficulties the anish Evangelicals have provided eir young people with something read, much of it printed in the rgentine. Their magazines draw on a gifted team of writers, and ote occasionally from famous thors like Gabriela Mistral, the nilean poetess. The following es were recently quoted from the anish novelist, Ricardo Leon, d supply an indigenous note, ident even in translation:

od speaks to us always in the gentlest of accents,
e speaks on the sly as it were, in secret,
ith a tremulous rumble of singing and kisses.
e pass inattentive, unready to listen.

to live on our knees, to live lying in wait
or those words so sweet, such compassionate counsels;
to live ever eager, with hands raised before us,
rs ever alert and with eyelids full open;
to waken the angel there is within all of us
hile the beast lies subjected in drowsy slumber!

erywhere love, life, altar and temple.
God walks through the world by the same ways that we do;
He stops in our homes and lives in our lodgings;
In the dark He even comes close to our bedsides.

CONTACTS with the general life of the country are essential. There is a good deal of popular sympathy, and persecution is commonly restricted to small annoyances. Civil disabilities and personal victimizations are apt to occur. The churches are wisely unobtrusive. There are points of resemblance to the worship in the catacombs in the early Roman Empire. One of the leading congregations meets in the Church in the Passage, and after finding the passage you would still need to find the church. If the police come the congregation moves out into the country.

A typical village church obtained its credentials last year. First meeting for worship in 1920, its numbers had grown, had scattered and met again, until, in 1950, it applied for recognition as a church. Its qualifications were twelve communicant members, a Sunday-school of twenty-five, and support of one missionary—no mention of a building or a pastor.

The founder of that church came from a Christian community in Madrid, whose history goes back to contacts with the British in the Peninsular War, and who still use in worship a translation of the English Book of Common Prayer. The Evangelicals in Spain find no obstacle in denominational distinctions of that kind. Their recent Jesuit convert, Dr. B., was indeed attracted by such diversities as evidence of New Testament Christianity.

A NEW monthly has just been launched. In an opening article its purpose is clearly stated:

> The contents of this paper will always be ruled by the profoundest respect and fidelity to the Bible as the Word of God and exempt from any tendency which might undermine the unique and supreme authority of the Holy Scriptures in Christian matters of faith and practice.
>
> We believe that every church should maintain in its own sphere the greatest fidelity to the convictions which it considers most in accordance with the Word of God. But this paper, because of its interdenominational character, will exclude the explanation, the championship, or defence, of doctrines or principles belonging to one evangelical confession and not accepted by the others.

A later article deprecates heresy-hunting, quoting the Spanish historian, Alfonso Torres: "When heresy has been successful crushed in one century it h broken out in another name in t next, upholding more or less t same doctrines and wearing out t dominant Church in its vain ta of persecution." Speaking heresies which have disappear without leaving a trace, the arti proceeds: "But such heretical dc trines have nothing to do with t Great Heresy of the Truth, whi has consisted always in a prot against the abuses and corrupti of the dominant Church and in return to the sources of Christi truth, the Sacred Scriptures."

Declarations and definitions ha their use. Apart from these, wl has been manifest in the revi which has already produced su notable results is the power God's Holy Spirit.

PRISONERS OF WAR CAMPS IN KOREA

The trouble on Koje Island has focused public attention on Prisoner of W Camps in Korea, but that which is not so widely known is the immense amo of religious work being done among prisoners of war under United Natic auspices. The strength of the Korean Church lies largely in the North and ma of the men taken prisoner have some kind of Christian background. In th present enforced leisure they have had time to read and consider the Christ message again, or for the first time, and the result has been a remarkable religi awakening. Mr. J. C. F. Robertson, Secretary in Japan of the British and Fore Bible Society, who has been instrumental in sending large quantities of Kore Scriptures into the country from Japan, tells of a Chaplain's report on the P.O camp which he ministers. He reports having distributed between March, 19 and April, 1952, thousands of New Testaments and Scripture Portions and o 500 Bibles.

All these in one camp. There are several other camps in which the Bi Society has an interest, and for which they supply the Scriptures. The Chapl also describes a Communion Service in which 3,000 communicants took part, us paper cups. He said that 'it required physical exertion to squeeze between th —they were so tightly packed—sitting on the floor.'

It is not to be wondered at that such men have little wish to return Communist domination.

On the Border of Tibet

Norman Driver

IN 1945 the church at Leh, Kashmir, became free from mission control and began to nanage its own affairs completely. The Leh church is the main church, there being only one or wo small village churches nearby. ts minister was the Rev. Yoseb Gergan, the translator of the Tibetan Bible. He had just begun o train his successor, a young man of some eighteen years whom the hurch had chosen for its future ninister. Pastor Gergan was also preparing the first edition of the Tibetan Bible for the press at this ime. The two village churches vere in charge of the Rev. Dewazung Dana and an evangelist. The Gospel was being preached in the district and in the new Gospel Inn. The Doctor was doing plenty of good work in the dispensary and another evangelist vas in charge of the small primary chool attached to the Church.

It was a sad blow in 1946 when Pastor Gergan died, leaving more han half the Bible still to be prepared for the press. Others had o step in and help. Once again a nissionary became the minister of he Leh Church. Yet the work vent steadily on and, in spite of he departure of the British from ndia and the subsequent war in Kashmir, the Bible was printed, he church's life well maintained nd the candidate for the ministry ent to a theological college.

During this time the raiders rom Pakistan got to within ten niles of Leh and for some months t was touch and go whether Leh vould fall. The presence of these raiders made the richer Buddhists depart towards the east, nearer Tibet. It also made the Mohammedans for some time needlessly afraid for their lives and communalism really came into being in Ladak for the first time. From this time the indifference to the Gospel slowly changed into a more active opposition. Owing to the disturbed conditions the dispensary and Gospel Inn were empty and the little school had to be closed because no pupils came. Fortunately when things were blackest an Indian colonel arrived by air. This colonel soon put new heart into everybody and demanded so much work that people had very little time to be afraid of each other. Reinforcements of Indian troops drove back the raiders and life began to return to normal.

Life did not return though to what it was. Now prices were some four or five times higher than previously, and wages jumped up to keep level with them. The Kashmir Government sent when possible some commodities which were in short supply and there was little real hardship for long. The policy of encouraging the people to rule themselves was tried, but the people failed to seize their opportunities. The division of India had borne fruit even in this distant part and the majority community, the Buddhists, took it for granted that they alone were on the side of the governments of India and Kashmir. So it was that when the only man who could do the job was put in charge of local affairs, his appointment, because he was a

Christian, aroused so much jealousy and ill-feeling that he had to be removed and a non-Ladaki assumed control again. It is a true saying that people get the government they deserve. There have been many suggestions made from higher authorities for the betterment of the country and people, but selfishness, indifference and fear have blocked any progress.

WHILST the troubles with the raiders were at their height, the local Buddhist seers spoke of greater dangers approaching from the opposite direction, that is Tibet. How true they were is shown by the occupation of Tibet by Chinese Communists. Communists are also well established in the north, in Sinkiang. The secure days of ten years ago have now completely vanished. This backwater called Ladak has now become part of the front line in the fight against Communism. There is an iron curtain between Ladak and Sinkiang. In former days Leh was a great trading post between India and Sinkiang. To-day there is no trade. Instead there is the challenge of Communism. That challenge faces the local government, the local people and the local church. Tibet is being liberated and roused. The downtrodden in that country, and there were a great many of them, are being given food and clothes and freed from their capitalist money-lending oppressors. Such people will be grateful to their saviours. They will become ardent supporters of Communism. They will speak of the good they have received.

The question for Christians is this. Is the Church preparing to meet this challenge? We think that the Ladak church is. Given another few years of peace it will most probably rise to its opportunities. Soon two Ladakis will be ordained to the ministry. The Church in Leh will then again be completely self-supporting. The evangelists (volunteers or paid) are about to receive new tracts and other literature to help them in their work for the Lord. They are to try some new methods calculated to suit the lama-trained Buddhist mind. Ways of overcoming the initial opposition of the Buddhists to the Gospel are being thought out. The dispensary will soon receive more help in the form of two Ladaki women trained in India as nurse-*dais*. Better work will result. Most important of all there are signs of the Spirit of the Lord at work amongst the brethren. Last March at a re-dedication service, seventy Christians offered themselves anew to their Lord and Saviour and promised to follow Him better than in the past.

The day of trial for these brethren may be very near. A few more years in which the harvest in Ladak might be gathered by them would be a blessing. In any case may the Lord's servants in Ladak bear much fruit.

Great and Small in North Africa

C. W. Procter

ONLY the microscope can reveal the wonder and the beauty of the desert flower, mute and minute in its humble sphere among the dust. Yet each tiny growth is a reminder of immensity and of eternity, for each is a creature of God. The infinite is in the infinitesimal, and the diminutive ending can do no more than obscure this.

The missionary to the Moslems can draw comfort and hope from these opportunely near - at - hand reminders of God's delight in the minute. For he, above all others, is working to a reduced scale, and needs to recall at frequent intervals that what he is and does is important and great, not by any intrinsic value, but by reason of his relationship, and that of his work, to God.

At the same time, while the work itself may seem insignificant from the statistical point of view, it must be given all the fullness of content involved in the missionary commission, which is one and the same for the Arctic and the Sahara, for China and Europe. This commission is a threefold one, as more than one voice has been reminding us recently. The missionary is sent to evangelize, to baptize, and to teach. It is at the last point that the Church at large has failed, and, among the guilty, one must include three generations of missionaries in North Africa. It is the more surprising that it should be so, since the great mistake of the original Church in North Africa was the failure to ensure that church-members were fully instructed in the faith.

It is solemnizing and humbling to realize that after seventy years of missionary activity in North Africa, there was until this year no place specifically set apart for the training in Bible subjects of indigenous Christians. From time to time during the past twenty years, projects for a Bible-school have been considered, only to be dropped all too easily in the face of difficulties which were by no means insurmountable. It does, of course, need courage and vision, perhaps also a certain willingness to be counted a fool for Christ's sake, to open a Bible-school for just one or two candidates. The American missionaries who have just opened such a school in French Morocco are therefore warmly to be congratulated, and their work deserves a special place in our prayers. It is indeed a modest beginning which they have made, but servants of the Babe of Bethlehem and successors to the Galilean fishermen should not be put off by a humble start. The great difficulty hitherto has been the start.

Of course, this is not to say that the instruction of Christians has been entirely neglected, but such instruction has never been properly systematized and made available to every one obviously able to profit from it, and likely to prove a future leader. We have spent a lot of time on making sure that conversions were real, and this has been right, but new-born souls must be encouraged to "leave behind the first principles" and go on unto perfection. Much good has been done of late

years by means of regional conferences for Christians, both in Morocco and Algeria. But the time available there is too short, and the themes too limited in range, to effect the necessary transformation from spoon-fed Christianity to a robust faith and a direct dependence on God in ordinary life.

THERE are other encouraging facts, besides the regional gatherings, but a general survey of the situation leaves one with an uneasy conviction that too much has been left to the hazards of circumstance. It is sometimes difficult, when one is in daily contact with converts, and can see plainly that their experience of salvation has made a very real difference to daily life, to assess their true spiritual progress. During the past few years in Paris, I have met a number of professing Christians who had come over to France to work. I had the advantage of meeting these men without having had previous knowledge of them beyond perhaps their name, and the fact that they had been in touch with the missionaries. It was therefore easier for me to assess the depth of their experience.

In most cases, they were no further on than the realization that they were sinners needing salvation, and that Jesus Christ was to be substituted for Mohammed as the Mediator of that salvation. They were not at all clear why, and only one or two had what is commonly spoken of as "the assurance" of salvation, with its accompanying peace and joy. Only one or two had any real knowledge of the New Testament beyond a few favourite parables, or any comprehension of the new relationship with God and with men into which their salvation had introduced them. They betrayed for the most part a curious sense of not belonging anywhere, brought out from the old yet not fully brought in to the new world, and they kept aloof, not only from the French churches, but also from one another. It was also surprising to find that so few had any conception of the value and necessity of daily Bible reading in private devotion. Most said that they had not brought any portion of the Scriptures with them to France, or if they had, that they had lost it since arrival.

All this forces one to the conclusion that a wider scope of Bible teaching is needed on the mission stations, with the converts being encouraged to search the Scriptures for themselves, and to draw out the meaning and implications of the passages studied. For the missionary commission is "teaching them to observe all things"—not just a few foundational facts of the faith.

Such a movement to encourage intensive Bible-study would lift the whole spiritual edifice higher, and be a notable contribution towards the creation of a situation in North Africa favourable to the establishment of a united Evangelical Church. For, of course, the preparation of more fully instructed believers must be fitted into the wider view of what should be our main objective in missionary work, namely, the establishment of the Church. It is of little use to prepare leaders by means of special instruction, if we are not prepared to allow them to lead. Some would, I know, be prepared to argue that there is nothing to lead. But the regional conferences referred to above disprove that contention. In both Morocco and Algeria, between 100 and 150 indigenous Christian

eet for fellowship, and they are ɔt the only converts from among e Arabs and Berbers. In seven eight centres in North Africa ere is a group of converts waiting r the day when they will be lowed to function as local urches under their own leaders.

Since leaders are now actually ing trained, and this will soon ad to the consideration of the iestion of their maintenance, it is ɔt premature to ask whether such urches, besides being self-govern-g, and, if more fully taught, lf-propagating, can also become lf-supporting. The problem of iancing them is a serious one cause of the small numbers of embers, but we should settle it in ır minds that we will from the ginning not deprive the Church North Africa of the joy and e blessing that come from self-pport. In a Moslem land, alms-ving is a religious obligation. We ay therefore freely teach the actice of tithing. If the practice ere adopted, ten wage-earning nristians could support any full-ne worker who was content to ve as well as the average man in n among his Christian brethren. ontributions from the missionary ould be made anonymously, rough the normal church iannels.

The actual process of training in e schools will bring many diffi-ilties and problems to light, cluding the language handicap. hat would be the possibilities of ansferring one or two competent rab Christians from the Middle ast to North Africa to help in this ork at least for the initial period? ich men would preferably be ople with long pastoral experi-ice, and, if possible, men who ive already been instrumental in helping infant churches through their teething troubles. This kind of qualification might be allowed to weigh more than their actual academic qualifications. Should such a step be ruled out for the time being by political consider-ations, could any help be expected and asked for from the better-educated Christians who have gone to France and have made the acquaintance of the French churches? Such men are rare indeed, but they exist, and if they felt that they were to have respon-sibility, and the full confidence of the missionary body, they might perhaps see the problem as one which challenges them personally. Here, at least, is a field for inquiry.

IT is reported that the British Syrian Mission is also to reopen its Bible-school in the Lebanon. Is this indeed a pattern which the Lord of the Harvest is showing to us for the days just ahead in the Middle and Near East? The small-ness of the numbers should not hinder us, as we remember that the infinite is in the infinitesimal. There were only 120 indigenous Christians met in the Upper Room for prayer on the Day of Pentecost. Yet, as far as the human element was concerned, Christ staked the future of world conquest in His Name upon those few.

Let us resolve, then, to pray for this new Bible-school, and for the establishment of others. Let us pray for wisdom and thoroughness in teaching for all the missionaries. Yet in the ultimate analysis, what gave the infant Church in Jeru-salem its pristine power was not the teaching *per se*, but the filling of the Spirit which lit up the truth and made it vital in their personal experience.

Churches and Missions in India and Pakistan

H. C. Lefever

IT is fifty years since Dr. Husband, of the Church of Scotland Mission in Ajmer, published the first *Directory of Missions in India,* and the present *Directory of Churches and Missions in India and Pakistan* is the twenty-third volume of the series. Since 1911 the Directory has owed much to the energy of the Rev. Alexander McLeish, who succeeded Dr. Husband at Ajmer. To Mr. McLeish and his co-editor of the present edition, Mr. Lincoln Watts, as well as the World Dominion Press and the Christian Council of India and Pakistan, a sincere debt of gratitude is due.

The Directory is a unique source of information concerning Churches and Missions in these countries, and has been produced in face of many difficulties. It had been hoped to have the edition ready for publication in 1950, but unavoidable circumstances prevented this. One major cause of delay was the difficulty of obtaining returns from the many church centres which are represented in this volume. "The number of towns and villages in which there are church and mission stations," write the editors in an introduction, "has risen from 2,000 to over 4,000." It would probably be more accurate to say "towns and villages in which there exist church and mission stations reported to the Directory," since in a great majority of cases congregations already existed although they were not previously reported to the Directory.

The change of emphasis fro Mission to Church which has be an outstanding feature of t Christian enterprise in India reflected in the change of title fro *Directory of Missions* to *Directo of Missions and Churches,* a finally to the present title. Th Editors point out that "as t conduct of church affairs becom increasingly vested in national pr sonnel, it will naturally beco more difficult to give a compl picture of the Church in India a Pakistan by means of enquir and records which exist only in t English language." This difficu was noted also in the Introducti to the 1947/9 edition, where it w stated that "the request for m information relating to the m responsibilities of the Chur however, led to the questionnai being passed on to Church Cour and Synod secretaries and oth who have not the same office a clerical facilities." It cannot contended that these facilities necessarily poorer in church co cil and synod offices than in miss offices, and one suspects that work of compilation is also h dered by an inadequate sense the value of the information asl for, but it is greatly to be ho that both the clerical facilities a the realization of the value of statistics and other informat sought will steadily increase so t existing defects, so readily ackn ledged by the editors may, as t say, be eliminated in the n edition.

Again, we may readily agree with e Editors that a Directory of this ture can never be altogether -to-date, owing to transfers, irements and deaths. Adequately cover these contingencies would quire annual revision and publica-on, and it is doubtful whether the in or the demand would justify e labour and expense which ould be involved. In earlier years e *Directory of Missions* was pub-hed biennially. In the preface the 1947/9 edition Dr. R. B. anikam observed: "It has emed desirable to make the rectory cover a period of three ars instead of two as hitherto. is will also agree with the three ars' period between the triennial eetings of the N.C.C."

The question whether even a iennial publication is more equent than is necessary and acticable will depend for an swer upon what is conceived to the Directory's main purpose. therto Section II has been the ost valuable section for ordinary ers. This is the section giving tails of the Christian occupation the country geographically. It ay be that with the removal of nphasis from mission to church s section will no longer be con-lered the most important, and at, instead, a summary of the ographical occupation will be fficient, more importance being ven to the statistics now found Section I, Part II, particularly in b-section B, "Statistics of the ristian Situation."

One hesitates to say that the ographically arranged Directory personnel becomes less necessary the number of foreign workers ows less, but this is, as a matter fact, my own opinion. I think e Directory of personnel some-thing of a luxury for the Church in India. Probably it was always so, but sometimes it was interesting and useful to know where the members of a particular mission were distributed throughout India. I doubt whether it is quite as useful to know where the staff of a regional Church are exactly and severally located. Their location is not likely to change from one lan-guage area to another (this, of course, has always been true of most missionaries also) and whether a particular pastor it at a given time in one village or another is, I would respectfully suggest, hardly a matter of widespread and general interest.

WHAT is of widespread and general interest is up-to-date and accurate information about the Christian population, churches and institutions, together with some thoughtful generalizations based on a comparative study of the statistics gathered, against the background of Indian general statistics such as those now given in Section I, Part II (a). There is, after all, no comparable general Directory of Churches in the West. It would seem to me that the present form of the Directory is very much bound up with its origin as a Directory of Missions, and that with the change of name and interest some change in the form is also called for.

If this argument is accepted, I think it follows that it is not neces-sary to publish the Directory as frequently as once in three years. It is essential that comprehensive statistical information about the Church in India should be made available as soon as possible after the publication of the decennial Indian Census Report. Much of

the value of the present edition of the Directory is lost owing to its publication before the Report of the 1951 Census could be adequately studied. The publishers would, in my opinion, have been well advised to have deferred publication for one further year rather than to have repeated quite so many out-of-date statistics. As once in ten years is a long time in the changing circumstances of the Christian enterprise in India, a further edition between the decennial publications would be of great value. It seems to me to be adequate, therefore, for the Directory to be published once in five years. This would give opportunity for hard-pressed church officials to present comprehensive facts and figures relating to their organizations and for the Editors to subject them to comparative study.

THE change of emphasis in responsibility for Christian work, according to the Editors, is indicated (a) by the larger number of autonomous church bodies and (b) by the larger number of national workers in responsible positions, the foreign workers showing a steady decrease between 1940 and 1950.

The number of autonomous church bodies given in List 1 on pages 1 - 14 is 46. This compares well with 23 in the 1947/49 edition, and only 11 in 1940/41. This is most satisfactory, especially when it is remembered that the total in the present edition includes United Churches like the Church of South India, comprising a number of previously separate bodies.

There are 65 " assisting missionary organizations " shown in connection with these autonomous Church bodies. These include nearly all the major missionary societies and noteworthy additio to their number, previously includ among " missions working for t establishment of churches," a the Canadian Baptist Mission, t Danish Missionary Society and t Friends Service Council. Th "assisting missionary organizatio may be classified as follow British, 22; American, 18; Dom ion, 11; Continental, 6; Indian,

The number of " missions wo ing (presumably independently) the establishment of churches" is I am a little doubtful whether t group is accurately named in ev instance. Some of the missic included, e.g., the Seventh D Adventist Mission, obviou come under this head, but oth would appear from their nam to be better described " missions working for preaching of the Gospel." will not risk giving offence citing what seem to me (mistak ly or otherwise) to be examples missions wrongly included un this heading, but it might be w to consider whether future editi of the Directory should includ list of evangelistic bodies which not specifically working for establishment of a separate gro of churches. It would also be assistance in an attempt to estim the strength of the Christian en prise if some statistics of e mission and church organizat were given. All the bodies nam in Section 1, Part I, appear also the Index, and it is possible w a certain amount of labour to fo a judgment of their distribut and relative strength, but it wo be helpful if against each na there were given the number congregations and workers, Ind and non-Indian. One has impression that at present la

bodies are mixed up with "one-man missions." As far as I can judge from the entries in Section II, these "Missions working for the establishment of Churches" may be classified as follows:

No. of workers mentioned.	British	American	Dominion	Continental	Indian	Total
Only 1	1	5	0	1	1	8
2–5	6	4	1	1	6	18
6–10	1	9	0	3	1	14
11–50	9	18	3	4	6	40
51–100	1	3	0	1	0	5
Over 100 ...	1	2	0	0	0	3
Total	19	41	4	10	14	88

THE same change of emphasis from Mission to Church is suggested by the figures for national as distinct from foreign workers, although not to quite the extent stated by the Editors of the Directory. The statement in the Introduction: "The foreign workers show a steady decrease: in 1940, 5,417; in 1947, 5,040; and in 1950, 4,744;" requires some modification, since the figures for 1940 and 1947 included Burma and Ceylon, whereas the figure for 1950 applies to India and Pakistan only. The correct figure for 1940, as given on page 40 of the 1940/41 edition, is 4,935, while from the figure for 1947 must be deducted Burma 126 and Ceylon 120 (page 50 of 1947/9 edition), leaving a total of 4,794. The figures are therefore:

1940 ... 4,935
1947 ... 4,794 (less by 141 or 2.8% on 1940 total)
1950 ... 4,744 (less by 191 or 3.8% on 1940 total)

This very slight decrease in the number of foreign workers is to be substituted for the 12.4% decrease suggested by the Editors between 1940 and 1950, and confirms the impression on the field that though many missionaries have left India, many new recruits have arrived, particularly since the end of the war, so that the total strength has been more or less maintained over the decade. There is a much larger decrease noticeable, it must be freely admitted, between the figure of 4,744 for 1950 and that of 5,399 for 1935, as given on page 22 of the 1940/41 edition, and repeated under "pre-war figures" in 1950/51. This is a decrease of 12.1% over a period of fifteen years, 8.5% occurring between 1935 and 1940. It would seem, therefore, that the number of foreign personnel which dropped sharply at the outbreak of war has since become relatively stabilized, but it is important to bear in mind the Editors' warning on page 404 that "it is probable that an appreciable number entered under 'Foreign' should be transferred to 'National.'" My own attempt to do better than the Editors in distinguishing between foreign and national names came to grief with the second name on the list! A further difficulty in arriving at real figures for foreign workers arises from the lack of uniformity in the returns for women workers. These indicate a decrease of 98 over the decade, for foreign women workers, but it is likely that some wives (previously indicated by a little "m"—and the contribution of the "little ems" of the mission field would provide a field of research in itself) are now included in the total of "women workers." The Editors give as their reason for this the fact that "several missions stated that the wives hold appointment as well as their husbands." It would, however, be less misleading if wives in every case were shown separately from single women missionaries.

The figures for national workers, again, require to be very carefully considered. The numbers reported as holding responsible positions are:

1947: 2,458 men and 819 women; total 3,277 less Burma and Ceylon 303=2,974.
1951: 4,756 men and 1,055 women; total, 5,811.

With however many reservations we accept these figures, the increase of 95% is extraordinarily gratifying, more so in the case of the men than, unfortunately, in the case of the women.

The figures for ordained men are important, and, I believe, not as depressing as is often suspected, even by the Editors. These are (India and Pakistan only):

1935	2,403
1947	3,198
1951	3,549

These figures show an increase of 33% in 1947 and of nearly 48% in 1951, compared with the estimated increase of 43% in the non-Roman community as a whole between 1931 and 1949. The figures for ordained nationals in the decade 1925/35 showed an increase of 25% in relation to a 41% increase in the size of the community. While this last increase suggests that the numbers of ordained nationals are increasing in proportion to the size of the community, they do not appear to suggest more than that, and we can agree that the numbers are inadequate, especially in view of the decrease, large or small, in the number of ordained missionaries.

Unordained nationals, including teachers, show an increase of only 459 in 1951 compared with 1935. There is actually a drop of 5,000 in the number of men teachers, no doubt due to the reduction in the number of schools. It may be that new ordained men were recruited largely from the ranks of previously unordained workers, but their places in the latter group do not appear to have been adequately filled. The statistics for unordained church workers are, however, very incomplete. Some churches and missions evidently leave no one out; others to my personal knowledge give few details of this class of worker. For the statistics to have much significance, it would be necessary to reach a greater standard of uniformity in returning figures for all such workers.

THE number of congregations increased from 21,121 in 1935 to 24,494 in 1951. While the increase of 3,373 may seem to be gratifying it represents a percentage of only 15%. The geographical expansion of the Church would seem therefore not to be keeping pace with the increase in actual membership, but in an age of intensive Church development this is not surprising. The greatest increase in the community appears to have been in Assam, where the total Christian population has increased by 55% since 1931.

The figures for institutions are interesting. The Editors rightly note an overall decrease in these possibly due at least in part to the difficulty in obtaining returns. The most striking figures, comparing 1947 with 1951, are the following:

	Decrease of	1947	195
Middle Schools ...	111 ...	652 ...	54
Industrial Schools	59 ...	151 ...	9
Teacher Training Institutions	25 ...	129 ...	1
Orphanages	16 ...	143 ...	1
	Increase of	1947	195
High Schools ...	75 ...	308 ...	38
Social Welfare Institutions	10 ...	118 ...	1

Theological institutions show decrease of 25. This may be accounted for partly by the uniting of small denominational institutions, but it is doubtful whether

he whole of the decrease can be so xplained. A number of theolo-gical institutions appear also under he heading "Union Institutions," ut two noteworthy institutions are iven only in the latter group, being uriously omitted from the list of 'Pastoral and Evangelistic Work-rs' Training Institutions." These re the Kerala United Theological Seminary, Trivandrum, and the United Theological Seminary, ndore.

THERE does not appear to have been any striking progress in Bible translating, possibly due to the difficulties in publishing owing to paper shortage. Of the major anguages in India, the following ppear to be without translations of the whole Bible: Hindustani, Lushai, Punjabi and Sindhi. The nly new translations of portions oted are in Angami (Naga Hills, Assam), *Genesis;* Brahui (Baluchi-tan), *Psalms;* Lahnda (Punjab), *Genesis.* On the other hand, the ollowing portions appear to be no onger available in the languages ndicated: Brahui, *John;* Karukh, *Psalms;* Lahnda, *New Testament;* Tulu (Malabar), *Psalms.* A great need is revealed here.

As far as literacy statistics are concerned, a figure of 21.5% is claimed over 11,491 congregations, but for this to have any significance it would be necessary to know how representative were these congregations. On the whole it would appear to be true, as the Editors say, that the Christian community is not maintaining its progress and superiority in regard to literacy in India. This may be due to the great strides made among non-Christians of recent years. Christians are increasing in literacy alongside non-Christians, but they are not increasing quite as fast.

The general conclusion from all these figures is that they tell of a healthy, expanding Church which has not only taken root but which is sending forth branches, bearing fruit "some forty, some sixty, some a hundredfold." The next edition of the Directory will be eagerly awaited and should prove of even greater value in demonstrating progress under, we may hope, more settled conditions than those of the last decade.

ANTI-SEMITISM BEHIND THE IRON CURTAIN

Anti-Semitism is reported as becoming more prevalent in the Soviet Union and ts satellite countries. It is thought that a vast purge is being conducted against ewish citizens in these countries. The methods employed include deportation o Siberia, mass deportations from Hungarian cities, exclusion of Jews from overnment posts in Czechoslovakia, liquidation of Jewish organizations, refusal f free immigration of Jews to Israel, encouragement of anti-Semitic leaders. The xplanation appears to be that Israel is now regarded as the agency of Western mperialism, and Zionism is the ideology of the bourgeois State.

Samuel M. Zwemer

BEYOND doubt Samuel M. Zwemer was one of the greatest missionaries of this century. He died 2 April, 1952, ten days before he would have been 85 years of age.

He was the flaming prophet who called the churches in Europe and America to their missionary duty in the most difficult of all fields—the Moslem world. John R. Mott says that Zwemer was responsible for sending more young people out in missionary service than any other single individual.

He was co-founder of the Arabian Mission, and purposely sought the most difficult field he could find as a young man. He spent thirty-five years as evangelistic missionary in Arabia and Egypt.

Zwemer was the one man who travelled over all the world wherever Moslems lived and gave inspiration and leadership to all Christian missionaries who worked among them. He became an itinerant evangelistic missionary, but on a world scale rather than in a local field.

At the same time this man of amazing energy was founder and editor of the quarterly magazine *The Muslim World,* and was the author of some fifty books published in English, beside a number in Arabic, and there were translations of his works in nine other languages, including many European tongues, as well as Persian, Urdu and Chinese.

He was the one above all others who organized and guided general conferences on Moslem work. Zwemer was also Professor of Missions and the History of Religions at Princeton Theological Seminary for about a decade and taught in other institutions. He was in demand as a speaker all over the United States, even when he was well past fourscore years.

His life is certainly one of the most colourful in the missionary annals of our time, and would make a most exciting movie script, with its background of mosque and minaret.

Under the title, *Apostle to Islam** his biography, by J. Christy Wilson, has just been written. After giving his ancestral Dutch-Huguenot background and his education, the book follows his life story in Section II, entitled *To the Heart of the Moslem World,* which includes four chapters on Arabian Nights—and Days, his work in America and in the Land of the Pyramids.

Section III is called *In Journeyings Often,* and is the narrative of his travels in work for Moslems. The fourth section, *The Harvest of the Years,* reviews his prodigious literary work and other accomplishments of the life after he returned from the active mission field. The final chapters deal with his time of "retirement," home life, and his personal spiritual power.

It is hoped that this may be a definitive biography, as the writer was given all diaries, journals, correspondence and other material and has included as much detail as

* *Apostle to Islam.* A biography of Samuel M. Zwemer, by J. Christy Wilson, Baker Book House, 1019 Wealthy Street S.E., Grand Rapids, Michigan. Price $4.00. Publication date 15 September, 1952.

possible in a single volume. He also had the rare privilege of going through the entire book, with the exception of the final event, with the subject of the biography himself.

Since Zwemer was a voluble man of constant humour the book should reflect this. It will also offer a great number of missionary illustrations and quotations.

The introduction is written by Kenneth Scott Latourette, Professor of Missions at Yale University, and a very close friend of Zwemer. The writer of the biography knew the one of whom he wrote as companion missionary in Moslem lands and is now teaching some of the equivalent courses to those Zwemer had in Princeton Seminary.

Zwemer could say, "This one thing I do." His whole life focused on Christian missions to Moslems. He would want the story of his life to go forth in like manner to inspire others to take up his mantle to engage with faith and consecration to win the Bible lands and all the Moslem world to Christ.

STRATEGIC POINTS : CHRISTIAN AND NON-CHRISTIAN

(*Concluded from p.* 214)

regard to books. I was told that there were no prohibitions regarding the importation of books into any of these Himalayan countries. Probably not many books go in because not many people can read; but there is apparently no statutory barrier. While, therefore, the missionary is excluded, the Bible has free course.

Two significant facts seem to emerge from this. One is that, as far as I could find, there are no regulations against taking or sending the Scriptures into any or all of these Himalayan lands, a fact of which advantage should be taken, especially as the Scriptures exist in all the vernaculars concerned. The other is the fact that there are groups of people who have come from each of these countries and are now regularly resident in places like Kalimpong. Christian work is being carried on amongst them and a number of them are Christians. There is, for instance, a service for Tibetans conducted in the Tibetan tongue by a Tibetan evangelist every Sunday morning in Kalimpong. Some of these Tibetans, Bhutanese, and others, probably visit their homeland now and then, and the evangelistic value of such visits may well be considerable. The hope of the future lies in these *émigrés*, and in such copies of the Scriptures as may get into the hands of those who can read and understand.

Evangelism—East and West

WORLD Dominion has as one of its primary concerns the promotion of evangelism in the cause of world-evangelization. It seeks to report new efforts in evangelism wherever they may be found; recent examples have been the series of articles on the revival in East Africa and the evangelistic experiments in Scotland, notably the two radio missions. While there are many experiments in evangelism going on across the world, it is rare to find good books about evangelism either at home or abroad. It is therefore a great pleasure to be able to report two good books dealing with evangelism, one written by a Ceylonese, the other by an Englishman.* Here is in effect a compendium of evangelism, its practice and principles, in which East and West happily complement each other.

Canon Bryan Green, of Birmingham, is well known as an evangelist in Britain and the United States and Australia. He is more concerned with the practice of evangelism, with a serious and balanced discussion of methods and technique, a discussion conducted with remarkable fairness on subjects which, although secondary, often arouse vehement controversy. This does not prevent him from dealing *en route* with theological principles, nor does it hinder the book from being suffused with evangelistic passion throughout. Moreover, Canon Green is aware of the wider and narrower meanings of the word "missionary," applied to the Church at home and overseas. He can draw his illustrations from India and New Guinea, and deduce principles also, but he is m chiefly concerned to see in w sense Britain is a mission field a what are the missionary princip and technique which are approp ate here rather than there.

One thing stands out: this c cern for evangelism is not perquisite of any Church or any party within a particu Church; it cuts across Churches a remarkable way, uniting Ang Catholic, Evangelical, Brethr however much they may differ other ways. If it unites, it a divides . . . but that is anot story.

Dr. D. T. Niles is a minister the Methodist Church in Cey who is well known in ecumen circles and has travelled wid He, too, is concerned w situations and the practice evangelism. The chapter enti "The Non-Christian" is a rema able example of what it mean reach a Buddhist where he is. should be read by all missiona concerned (and who is not?) w this problem of the communica of the Gospel. It is, howe more than a matter of situati and Dr. Niles deals with the Go as well as the world, the evang as well as the evangelized, theology and practice. It is done in those vivid, star phrases which those who hear never forget: penetrating exeg of Scripture passages and poi application: motive and met Here is one of them:

> "Evangelism is witness. one beggar telling another be where to get food. The Chri does not offer out of his bo He has no bounty. He is si guest at his Master's table an evangelist, he calls others to

E. J.

* D. T. Niles, *That They May Have Life*. Lutterworth Press. 7s. 6d. Bryan Green, *The Practice of Evangelism*. Hodder and Stoughton. 10s. 6d.

The World To-day

E. J. Bingle

ndependent Japan

The recognition of Japanese overeignty and the renewal of apanese independence which took lace in April was an historic noment. Japan, after defeat, has chieved far more quickly what eems in present circumstances an npossibility for Germany. Yet it an be asserted without much fear f contradiction that it solves none f Japan's major economic or polical problems. Nor does it do uch to solve the critical spiritual roblem, which has only been ccentuated by the end of the)ccupation.

What that problem is has been vell described by a recent corresondent in Japan. The concern f the Japanese churches with plans or evangelism has served to mask ne deeper problem of the nature f the Gospel and its interpretation o the culture of Japan. We are aced with the paradox of the nbending Gospel and the necesary contacts which must be made it is to enter the mind and heart f Japan. "The really sincere eople here know quite well," says ur correspondent, "that the present ack of an ethical centre for life dangerous, and they have nothing o fall back on but the old nationlism, with Shinto at its centre." 'he vacuum left by the Occupation intolerable to the people, who nust find some rallying point for ecent living.

The renewed independence of apan is a moment of spiritual risis. Will the nation return to hinto and to Emperor-worship? Has Christianity anything to say to this immediate problem? The political consequences of this spiritual decision may be of immense significance for Asia. It may mean that the moment, short as it was, when the Japanese were willing to give Christianity a serious hearing may already have passed, though we hope and pray that it has not.

Mass Movement in Korea

There is a vacuum too in Korea, and here again the Christian witness is being given an opportunity which may pass only too soon. The vacuum and the opportunity appear largely, but not wholly, in the prisoner-of-war camps for North Koreans. These men are by no means all Communists; possibly ten per cent. are convinced, possibly a third would follow them; another third may be definitely non-Communist, and the rest are on the fence.

The Christians are found in the non-Communist group, and the mass movement has not been the work of missionaries but has arisen spontaneously through the witness of North Korean Christians who survived the martyrdom of their ministers (350 in one Church alone) and their own dispersal. Visitors to some of these prisoners' camps have seen groups of 600 men singing Christmas carols in the open, others studying books of the Bible and learning portions (even whole Gospels) by heart. In one camp the day began in the dark at 6.30 a.m. with seven groups of 1,000 each singing Christian hymns. Not

all of these 7,000 were Christians, but they were on the way to it. The leaders were men who had been pastors, elders, deacons in the churches of North Korea.

There is a shadow on this. "If all these North Korean prisoners of war are turned back to the Communists . . . every Christian among them will be killed, as there are enough Communists in the group to inform on them all."

Men and Money in the Indian Church

India, having survived its first General Election, must now settle down to work out the implications of the decision it has made. The decision has to be made good in conditions fraught with difficulty and possible danger. The Church in India also has to live and witness in the same conditions, whose implications have been pointed out by the Moderator of the Church of South India at its recent Synod. That Church is not yet five years old, but it has to deal with the hand (dead or living) of the past of each of its many constituent units. The following are some relevant sections of the Moderator's address:

"The absence of Indian leadership is very dangerous. A Church so dependent on foreign or government money and on foreign leadership is a very vulnerable Church in the world to-day. A Church with leaders largely drawn from those who are not nationals of the country is inevitably handicapped in giving a vigorous lead in political, social and economic affairs. Those who are in India as guests and under permission of the Government are not free to speak and act as Indians can do. I would most seriously urge that every diocese examine its work in order to ensure two things within a period of five yea and that we begin by discussi this matter in this Synod in ord that we may give our guidance the dioceses. First, we must deci what work is absolutely essenti for the continued existence of t Church and so plan that before t end of five years we have sufficie local resources available to ke that essential work in being, wha ever else may have to be clos because Government grants foreign money has ceased to available. It will not be easy. will mean courageous dealing wi vested local interests. But I belie that it is essential. If I may off my own opinion, I would put fi the local congregation and t provision of a local ordain ministry, largely unpaid by t Church, and earning its own livi in every one of our recogniz congregations, together with great development of really volu tary lay responsibility. Should t kind of test which has come up the Church in other countries f upon us in South India, the Chur will, I believe, survive, not by t elaboration of its organization the number of its institutions, b by the spiritual life of its villa congregations."

The Moderator went on propose that no foreigner should appointed to any leading post the Church without the m exhaustive search for a qualif Indian, and that if a foreigner h to be appointed an Indian co-ad tor or assistant should be appoin who would in due course or in emergency succeed to the office. conclusion the Moderator said:

"Only thus can we make cert that the Church of South In will continue even if, because conditions in the West or beca of a change of government po here, foreign money and fore personnel are cut off from us. T

may seem to some to be alarmist. I believe that it is elementary common sense and, whatever may happen in the next few years, a policy of vital importance for the growth of the Church in these parts."

All this smacks of what readers of this journal have learned to call "indigenous principles," but it is indigenous principles with a difference, in what may be called the guise of a strategy of crisis. While this may be inevitable, it is not the real meaning of the principle. If a suggestion may be made, it is that the time is ripe for a fresh study of indigenous principles in areas where there is no immediate crisis. Only where can such an area be found?

Pointers from Pakistan

The efforts of the Government of Pakistan to reach out to new connections abroad while it is unable to agree with its neighbour India in the gate can be illustrated in more ways than one. A notable effort was a conference in Karachi to which thirteen Moslem countries were invited, in order to set up some system of consultation on matters of common interest. How far Pakistan, the largest Islamic State in the world, will be accepted as the leader of the Moslem world, a position to which Egypt also aspires, is uncertain. The efforts of Pakistan to resolve the dispute between the United Kingdom and Egypt is another pointer in this direction. These Islamic groupings, notably the Arab League, have not proved very stable or effective on account of dynastic and other rivalries. Nevertheless the pressure of current events may serve to force the Islamic States of the Middle East into an anti-Western *bloc*.

Another odd pointer is the fact proclaimed by the Pakistani Press of a recent action of the Government of Pakistan by which the Government provided funds for the repair of a Buddhist temple in East Pakistan. The Buddhist monks duly returned thanks and were photographed doing so. It is a reminder that the newest Islamic State contains considerable non-Moslem minorities which need to be placated from time to time. The controversy over the language of East Pakistan, Urdu or Bengali, is an example of divisions which cause serious tensions within Pakistan.

The Christian churches form a considerable minority in Pakistan, amounting to half a million or more. They underwent great anxiety in the troubles of 1948: an itinerant Christian preacher was murdered in Lahore, and this was thought to presage a general attack on Christians, but nothing happened. The position of the Christians in the new State has been less difficult than was feared at one time, though the landless Christian villagers and the educated Christian youth both face anxious times.

The Church itself is largely the product of a mass movement which has slowed down but has never wholly ceased. In the difficult situation of the last five years the presence of large numbers of nominal Christians has not made for the most effective Christian witness. A small number of Christians apostatized to Islam, but surprisingly there were numerous accessions to Christianity chiefly from among the Chuhras, a low-caste group which had been previously drawn to Sikhism. Their motives were doubtless very mixed and their numbers present fresh problems of bringing nominal

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Christians to a genuine Christian experience and obedience.

Here is a real work of conversion to be undertaken from within a Church which is still largely rural. This is being attempted by schools, by adult literacy work and by short Bible-schools. The use of conventions, of which the most famous is the Sialkot Convention, modelled on Keswick, has been very fruitful.

At the same time it is reported that the whole country is open to evangelistic work which meets with ready interest if not response. The fewness of those who can undertake this work and the possibility that it may be later than we think in Pakistan gives a special urgency to appeals for interest and support for Christian work in the largest and newest of Moslem States.

Persian Problems

However much the news from Iran has been damped down recently in the daily Press, the problems of that troubled country do not cease. The troubles are helped by rumours which spread round the world in perpetual motion. One such was that the missionaries had left along with the British employees of the Anglo-Iranian Oil Company. This is just not true: the missionaries, largely British C.M.S. and American Presbyterians, remain and carry on their work in a situation which has new problems.

The Government of Iran is making the entry of doctors increasingly difficult; indeed, the entry of any foreigners into Persia is being restricted, and those already inside have to face the barrage of a virulent Press campaign against themselves and the countries from which they come. The financial difficulties arising from the oil dispute have aggravated the existing inflation to an alarming degree.

Within the Church there has been a steady drift from the country to the capital, Teheran, in order to secure better-paid employment. This has one curious effect on Church life, since Teheran is in the Presbyterian area, while the C.M.S. works in South Persia. There has already been co-operation in many kinds of work, especially in literature, but a new venture has been the setting up of a Church Council of Iran, in which the churches rather than the missions meet together on a common platform to strengthen the inner life of the churches, to extend their evangelistic outreach and to work towards a united Church. The present crisis may thus bring about new life in the Church in Iran.

In Africa—What the Figures Tell

From Nigeria it is reported that Islam now claims over half the inhabitants of the great city of Ibadan, whose population is round about 400,000. This has come about during the last twenty years. The Moslem forms of witness differ greatly from those of Christian mission; it is noteworthy that in Ibadan the Moslems have only two primary schools, whereas there are more than a score of Christian schools.

From South Africa it is reported that the flow of immigrants into South Africa is stagnant. In actual figures the report is that over twenty-six years (1925-51) the net gain of whites has been only 93,000; since the Malan Government came into power there has been a net loss of 3,000 whites. The reason for this is that the present Government of South Africa is not in favour of

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arge-scale white immigration. The proportion of white labour mployed in Government industries uch as the railways is far higher han in manufacturing industries. n the mines the proportion of atives to white men may not xceed ten to one, and there is a trict reservation of certain jobs or white men only.

The inference to be drawn from hese figures is that unless the vhite people of South Africa are prepared to develop African native) productive abilities, economic development will come o a standstill.

From London it is reported that he number of students from British colonies studying in the United Kingdom increased from 300 in 1939 to 5,154 in 1952. Half of the present-day students come from West Africa. A quarter of the total number of students hold Government scholarships.

What of Spain?

The condition of Spain, to which reference is made elsewhere in this ssue, raises some interesting questions. There is very little doubt, from evidence of foreign observers and from leading Spaniards (including the Cardinal Archbishop of Seville), of the conditions of desperate poverty which prevail in Spain, of the corrupting black market which goes along with it, of the alienation of large sections of the poorer classes from the Church. Nor is there any doubt of the irritation which the tiny Protestant minority causes to the Roman Catholic hierarchy and to many devout or fanatical Catholics.

There is some doubt as to how many Protestants there are in Spain. The official Spanish Government estimate is 25,000 (less than one-third of one per cent. of the population), but this is said to be exaggerated by better informed Protestant observers who would put the figure below 10,000. Most of the places of worship are Anglican, but there are also Baptists, Methodists, Lutherans, Seventh-day Adventists, Brethren and others—a not very happy spectacle.

Nor is there unanimity on the question of what degrees of persecution and toleration exist in Spain. One report speaks of great persecution and acute lack of liberty, yet also speaks of large meetings held in connection with a Youth for Christ campaign in Spain. That there is persecution can be vouched for by chapter and verse, but the work goes on. The same Cardinal Archbishop of Seville denounces the whole idea of toleration in a Catholic State yet seems to imply a noticeable Protestant ferment. There is a fear that the much-needed American loan may have strings attached to it requiring some measure of religious liberty.

American Roman Catholics appear to be aware of this, and do not seem to see eye-to-eye with their co-religionists in Spain on this matter. Thus the pastoral letter of the above-mentioned Cardinal Archbishop Segura was strongly denounced in some American Roman Catholic papers. "We think it high time to admit that Spain is quite a bit behind the times . . . in the matter of religious harmony. Spain seems to be roughly four centuries in arrears." This from the *Indiana Catholic and Record*.

Meanwhile there have been some notable conversions to Protestantism in Spain, though they hardly amount to a flood.

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outh American Medley

South America is a continent of reat variety, of colour and race iough not so much of language, nd it is not easy to grasp its attern. Here, at any rate, are me of the strands of that pattern.

A dominant Church in close liance with a reactionary or scist State in many countries. Argentina President Peron has cently made the Holy Virgins of e different churches "Generals the Army": these images are lorned with full military insignia pertaining to that rank, including sword, and each "general" ceives the appropriate salary hich goes to the funds of that rticular church. This practice is t peculiar to Argentina.

There is a rising though not a rge Communist element. It is timated that there are 400,000 rty members in twenty Latin-merican States, and they poll out one and a half million votes t of electorates numbering twenty illions. In many ways South merica offers rich soil for mmunism—poverty, low living ndards, great landed estates, ctatorships, a Church which is sely associated with reactionary vernments and groups.

Through immigration from rope there is a growing Jewish mmunity, especially in the great ies like Buenos Aires and Rio Janeiro. Some of these are open the Christian approach if taken the right moment.

The Protestant Churches, though ry much in a minority, are many d varied. One particular difficulty a continent of immigration is that ny of these Churches follow the tional pattern of the Churches m which they come in Europe—in language, in constitution, in isolation from their newly adopted country. Time may change this—or harden it—but meanwhile they tend to make little or no evangelistic impact on their neighbours.

The Indians are in many ways a difficult evangelistic field, because after five centuries of foreign invasion and oppression they tend to isolate and insulate themselves against any foreign approach. The pressures of the modern world, Christian, Communist, secularist, materialist, are nevertheless making themselves felt among the Indians. What evangelistic possibilities exist may be illustrated by the following story which comes to us from Bolivia:

> "In Sumala, south of Tarabuco, some of the Indians got mixed up in communistic teachings. Their *patron* had their houses, their food, supplies, animals, wheat and everything destroyed. After weeks of hiding in the mountains they could only return to their ruined settlements when the soldiers retired. But this experience had a blessing for them in that they now realized that communism for them did not pay. Among them and through it all there was a school-teacher, who was also a believer, and when they hid he hid with them in the mountains. Because of the privations and exposure he became ill and eventually died, but not before he had been able to lead a goodly number of those same Indians to the Lord Jesus Christ. Fourteen have now been baptized. They now hold their meetings among themselves and others are being saved. This movement is the more interesting in that there has never been a resident foreign missionary in the whole district."

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Israel in Diaspora

There are many more Jews in North America than in the State of Israel—this is true even of New York City alone. Among these American Jews there has been much debate and heart-searching as to the state of religion among them. The increase of wealth has not left them untouched, and some of this has been expended on the building of new synagogues and the enlargement of existing ones. Contradictory prophecies are made as to whether these buildings will be empty or full in a few years' time.

There is a corresponding contradictoriness as to the vitality of Jewish religion. A number of volumes have appeared expounding Judaism as a faith to Jews themselves and for the benefit of outsiders. Of the need for this from a Jewish point of view there can be little doubt: it is asserted, for example, that in Los Angeles, which has the second largest Jewish community in the United States outside New York City, two-thirds of Jewish youth do not receive the equivalent of a Sunday-school education and three-fourths of the Jewish community are not affiliated with any Jewish congregation. The faith is expounded as "a way of life"—this being the current jargon: American nationalism is "the American way of life."

Here is a vast field of Christian evangelism which is still largely untouched. Indeed, there are Churches—and even more, large numbers of Christian people—who would not regard it as a field of witness. They have still to accept and to put into practice the principle which was so clearly enunciated at the Amsterdam Assembly in 1948:

> "All our churches stand under the commission of our common Lord, 'Go ye into all the world, and preach the Gospel to every creature.' The fulfilment of this commission requires that we include the Jewish people in our evangelistic task."

THE INDIAN IN SOUTH AFRICA—A CORRECTION

Mr. Maurice Webb, the author of the article on "The Indian in South Africa" in the May-June number of *World Dominion,* asks us to point out that by a clerical error certain misleading figures were included. In particular the figures regarding the earnings of Indians in South Africa should read as follows:

"Between 1937 and 1947 wages earned by Indians in secondary industry advanced from £807,000 to £3,246,000, while average wages advanced from £36.1 to £172.6, an advance substantially greater than that of any other group."

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Points to Ponder

World evangelization must begin in the home. See Editorial, p. 195.

* * * *

A picture of South Africa's multi-racial population, and an answer to its problems. See "The South African Tangle," p. 197.

* * * *

The problem of the Arab refugees in a potentially explosive area. See "The Good Samaritan in the Near East," p. 201.

* * * *

Taking hurricane and volcano and near-shipwreck in their stride, missionaries carry on their battle against entrenched paganism. See "Adventures in the New Hebrides," p. 205.

* * * *

Key-positions in the Near East and Southern Asia. See "Strategic Points," p. 211.

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